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A case study of 'internationalisation at home' leading to a proposal for Critical Global Pedagogies

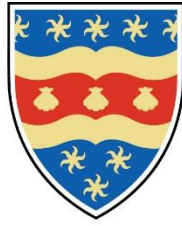
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UNIVERSITY OF PLYMOUTH

A CASE STUDY OF 'INTERNATIONALISATION AT HOME'

LEADING TO A PROPOSAL FOR CRITICAL GLOBAL PEDAGOGIES

by

POLLYANNA MAGNE

A thesis submitted to the University of Plymouth in partial fulfilment for the degree
of

DOCTOR OF EDUCATION

Plymouth Institute of Education

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ABSTRACT

This thesis examines current practice around 'internationalisation at home' (Jones, 2014). This is contextualised in single case study institution, in an isolated region of the UK, and takes place following the Brexit vote and the election of the Trump administration.

The research utilised a multifaceted data collection approach including interviews, focus groups, written responses, and documentary analysis of publicly available documents. The data provides evidence that the majority of current internationalisation activity is economically motivated. Intercultural or global curriculum activity was evident but unstructured and limited. Central to this thesis is a discussion relating to the impact of insular thinking. This is set against a rise in protectionist and nationalist discourses, and contrasted with a feeling of disenfranchisement amongst the wider student population who feel that the contemporary politics do not reflect their vote or values. Whilst there appears to be a naivety amongst the student population of what it means to be a 'global citizen', there is majority agreement between the academics and students that activities which enable students to better understand the world, and the role they play within it, should be an essential part of the curriculum. However, there is evidence that academics will need support to develop the expertise needed to design and facilitate potentially disruptive, but transformative learning.

Using a social justice theoretical framework, the research undertaken allows this thesis to make a case for a new way of engaging with internationalisation at home through my newly proposed model of 'Critical Global Pedagogies'. With use of non-Western pedagogic approaches, and resources delivered through the disciplines, learners are challenged to examine their assumptions, norms and biases, and welcome encounter with the 'other'. By so doing, I argue that Critical Global Pedagogies create a space in which students can learn to read the world more intelligently (Nussbaum, 1997) and develop the desire and ability to engage constructively across cultural divides.

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CHAPTER 1

1. Introduction

The word ‘internationalisation’ is used, in the context of Higher Education, as a catch-all term for activities ranging from the recruitment of international students to the development of curriculum with international elements. These activities are a response to the goal set by the Organisation for Economic Co-operation and Development to integrate ‘an international/ intercultural dimension into the teaching, research and service functions of the institution’ (OECD, 1999, p.16). This goal has been interpreted in various ways and incorporated into central strategic objectives of many universities. Moreover, international activities in Higher Education Institutions (HEIs) ‘have dramatically expanded in volume, scope and complexity’ in recent years (Altbach & Knight, 2007, p.1). However the word ‘international’ is applied in its loosest sense, and as Rider Grant (2014) acknowledges, internationalisation ‘has remained a messy concept’ (p.1). This messy concept of internationalisation is the central focus of this thesis, and whilst this chapter will outline a number of its facets and interpretations, the greater part of the thesis will concentrate specifically on the notion of ‘internationalisation at home’ (Jones, 2014) ending with my newly proposed model of Critical Global Pedagogies (Appendix A).

It is worth acknowledging from the outset that internationalisation is a dangerous topic to choose for a doctoral study on two fronts. Firstly, part of the danger lies in the gathering momentum for research into internationalisation, which has grown almost exponentially since the OECD’s initial goal of internationalisation was set (OECD, 1999). When a field of research, such as this, picks up steam there is always the danger that a doctorate will be outdated almost before it is published. I hope to avoid the potential for redundancy by taking a single case study approach which offers a unique insight into the impact of contemporary politics, and illuminates the way in which regional and demographic factors contribute to the internationalisation debate within the case study institution.

Secondly, internationalisation is fraught with linguistic landmines which can deter even the most articulate of people from engaging in dialogue. This fear of engagement is partly due to the use of theoretical lenses which scrutinise the ways in which language is used; the unconscious messages our words transmit; and the real impacts of language on the 'other' and the marginalised (Andreotti, 2011; Freire, 1992). Whilst this thesis makes use of these theoretical lenses, it is important to note that the purpose of so doing is to uncover the ways in which we think, so that underlying assumptions and stereotyping can be exposed, explored and challenged. The critique is not directed at the individuals whose language is under scrutiny, rather the critique focuses on the subsequent challenges that the rest of us must deal with if we are to develop a curriculum that incorporates effective Critical Global Pedagogies.

1.2 Aims and objectives

The primary aim of this thesis is to explore current practice in relation to 'Internationalisation at home' (Jones, 2014) in a case study institution in the UK.

My research begins with the premise that the majority of the activity around internationalisation in Higher Education within the UK has been set within a neoliberal, economic model concerned with the recruitment of international students and transnational education (whereby programmes are developed/accredited in one country and delivered in another) (Hazelkorn, 2008b). This is substantiated by a large body of literature (Altbach & Knight, 2007; Ayoubi & Massoud, 2007; Bennell & Pearce, 2003; de Wit, 2011; Naidoo, 2008) and evidenced further in a series of dedicated journals and conferences on these themes. In essence this economic model focuses on international students, or international experience gained via international mobility. However the current model, begs the question, 'what is internationalisation for those students who cannot or will not travel?' Or, more broadly, 'how can international curricula challenge students to consider their own

perspective on the world and develop a curious and open-minded approach to discovering more about the rest of the world and people they may encounter?’

The objective of this research is to present a thesis that shifts the focus away from the economically driven internationalisation model of income generation, towards a critical liberal internationalisation model concentrating on international curricula. Key proponents of this shift towards a critical liberal model include Andreotti, Mario and deSouza (2013); Freire (1992); Giroux (2006). Following a theoretical framework situated in social justice, this thesis seeks to reframe the internationalisation agenda by turning attention specifically to the development of an inquisitive curriculum, which challenges individual biases, and opens up intercultural encounter.

In order to facilitate this reframing of the internationalisation agenda this research:

- explores the current practice at the case study institution in relation to internationalisation
- exposes the drivers behind these practices and interpretations of internationalisation
- considers the impact of the political, geographic and demographic context on student and staff perspectives around internationalisation at the case study institution
- seeks examples of the curriculum ‘at home’ and student and staff perspectives on the relevance of these in relation to learning, subject discipline and employability

Drawing on the data, the subsidiary objectives are to: identify any gaps in practice in relation to internationalisation of the curriculum; and, if appropriate, propose ways in which the curriculum might be developed to better respond to the internationalisation agenda.

1.3 Core research questions

In order to achieve the aim and objectives listed above, the research is framed around five core questions within the context of a single case study Higher Education institution in the UK:

1. How is the term 'internationalisation' currently interpreted and enacted?
2. What political models or ideologies underpin its various interpretations and practices?
3. To what extent do the geographical and current political context have any bearing on 'internationalisation at home'?
4. How might the concept of Critical Global Pedagogies challenge or enhance practice?
5. How can internationalisation at home be advanced to promote transformational learning for all students?

These research questions form the basis of the extended line of questioning in the semi-structured interviews with academic staff (Appendix H), and the focus groups with students.

1.4 Contribution to knowledge

A unique aspect of this research is the context in which it takes place. It focuses on a single case study institution located in an isolated region in the United Kingdom (UK). Census data for this region states that unusually high proportions of the population are UK born (93.375%) and white (96.148%) (ONS, 2012b; 2012a). This thesis explores how these regional characteristics impact on the need for, or engagement with, internationalisation at home.

Another feature which marks this piece of research out from the existing literature relates to the political context of the moment. The primary data was collected between January and October 2017. This followed the June 2016 referendum in the UK, which resulted in the majority vote of 51.9% (The Electoral Commission, 2016) to

leave the European Union (EU), and the election of Donald Trump as President of the United States in January 2017. As such, this thesis provides unique data that facilitate commentary and conceptual analysis with respect to the ramifications of, and responses to, the politics of the day in the curricula of Higher Education.

1.5 Positioning and rationale

The seeds of this journey into intercultural research were sown during my own experience at both state run and private boarding schools. Here I lived with and learned alongside children from all over the world, and across the social and economic spectrum. As noted in the research plan for this thesis, 'whilst it could be argued that the majority of these girls (although not all) were from a wealthy class and therefore may have enjoyed some similar social experiences, it remains true that their cultural backgrounds were hugely varied. They ranged from the experience of the daughter of the King of Lagos - Nigeria, to a Sudanese refugee; from children of diplomats based in Germany, Hong Kong and Borneo, through to those of us awarded charity places due to being a ward of court or under police protection. Developing an understanding of the social and cultural factors that shaped each of us was a constant source of fascination that instigated both light-hearted discussions about the meanings and purpose of different styles of clothing, through to much more challenging conversations about familial-cultural expectations and the ramifications of those on our hoped-for futures.' (Magne, 2015a, p.3).

This early life experience shaped my professional values and underpinning educational philosophy. These are framed by an interest in the ways in which cultural experiences influence learning, and multiple pedagogies can facilitate teaching. I am also acutely aware of the world around me, of the diverse cultures and belief systems across the globe and within local communities, and I am fascinated by the way that people interact within and across these cultural boundaries.

The aims of this thesis are also closely linked to my own professional practice as an educational developer. The role of the educational developer is described as facilitator, connector, consultant, champion, and change agent (McDonald, 2011). Others have described different facets of the role as police, midwife, or personal trainer (Cotton, 2017). It is argued that the educational developer may slip in and out of these roles according to the context. For example, on one day of the week I may go in to a department with the task of scrutinising their evaluation data and helping them to come up with a plan of action towards enhancement. This kind of activity often feels like a policing role whereby we are making colleagues aware of misdemeanours and identifying corrective courses of action. Working with a team to develop a whole new curriculum or overhaul their assessment methods may be likened to the role of the midwife in which the educational developer offers guidance, professional expertise and support during the process with the aim of producing a healthy new product! This can be a creative process based on an underpinning relationship of trust, engagement and encouragement. The personal trainer model is more akin to the one-to-one work with colleagues who are endeavouring to enhance their own practice. Often this finds the educational developer using a coaching method, offering individual feedback through dialogue in response to observing individual practice, over a period of time. The analogy of the educational developer as a tour guide suggests that in the same way that a tour guide tailors tours to the specific interests of particular tourist groups, so too the educational developer filters and presents the most pertinent theories and models from the vast body of pedagogic research and related publications for academic colleagues. The aim here is to enable the academic to navigate their way expediently, to the most relevant areas and spark their interest for further exploration.

The emphasis on the different facets of the educational developer's role differs according to context and institutional policies and strategy. On one level, educational developers may be seen as street-level bureaucrats, as their work fits neatly with the three conditions set by Lipsky (1969): they constantly interact with citizens (in this case academics); they have some discretion in making decisions (although they are

affected by the 'surveillance' that other academics also experience); and educational developers may have significant impact on academic colleagues due to the level of interaction, and the power wielded through the assessment of colleagues' work.

An alternative way of viewing the role is through the lens of Bernstein's pedagogic framework in which the work of the educational developer aligns with the 'pedagogic re-contextualisation field'. This is where the interpretation of the actual policy and what it should 'do or be' at ground level takes place (Bernstein, 1996). In some instances the Educational Developer may be working towards 'emancipatory purposes (critique) or "domesticating" purposes (institutional policy)' (Land, 2001, p.4), and in every case, the approach taken will rest with the individual educational developer and their own intrinsic motivation and educational philosophy. Whatever the approach, educational developers have a key role in shaping pedagogic approaches within their institution, and more widely across the sector through publication and dissemination of their research.

Since becoming an educational developer in 2004, inspired by personal and professional interests, I have led and engaged in a number of research projects that explore perspectives of the world and education. These include: my Master's thesis (2007) entitled, 'Teaching Islam post 9/11'; 'Pedagogies across borders: transnational education' (2012, PedRIO research project); and 'Internationalising teaching and learning: conceptions, practices and enhancement' (2015, PedRIO research project). The mix of my own roots in philosophies and pedagogies of social justice including the postcolonial discourse of Andreotti (2011); Freire (1992); Giroux (1997, 2006) and the pedagogies of hope, the experience of my schooling, and the research I have undertaken to date culminated in this Professional Doctorate research. As depicted in Figure 1, the professional doctorate affords me the opportunity to carve out a line of research relevant to my workplace and professional role (Fink, 2006), which will offer a unique contribution to knowledge.

Figure 1. The hybrid curriculum of the professional doctorate. Adapted from Lee, Green and Brennan, cited in Malfroy and Yates (2003)



1.6 Research context: relations and distinctions between internationalisation, globalisation and neoliberalism

Globalisation and internationalisation are somewhat co-dependent, but Altbach and Knight (2007) state that they are not the same. As the terms are sometimes mistakenly conflated, it is worth spending a moment to identify the distinctions between them. Jarvis (2000) describes globalisation as a process whose beginnings are located in the early 1970s, where increasingly fast channels of shipping and competition for prices of goods saw manufacturing shift to locations with cheap labour and resources. The suggestion is that this created a change in the structure of the work-force, a demand for new occupational structures and the development of knowledge-based economies, particularly where manufacturing was in decline (Rifkin, 1995). In the three decades leading to the new millennium, information communication, technologies and software advanced exponentially, thus facilitating the increasing global exchange of knowledge and goods. It is this process that we call globalisation.

Internationalisation, on the other hand, is defined as 'the variety of policies and programs that universities and governments implement to respond to globalisation' (Altbach, Reisberg & Rumbley, 2009a, p.8). Higher Education Institutions (HEIs) have picked up this mantle of internationalisation as a response to the OECD's goal for HEIs

to integrate 'an international/ intercultural dimension into the teaching, research and service functions of the institution' (OECD, 1999, p.16). However, internationalisation 'has remained a messy concept' (Rider-Grant, 2014, p.1). It is multifaceted and has been interpreted and enacted in various ways. Discussions at conferences (see (Magne, 2015b; Magne, 2015c) demonstrate that the interpretations evident in institutional documentation and marketing differ to actual practice. Much of the activity described by those working in the sector indicates that financial gains and the economic discourse of neoliberalism are the driving forces behind the majority of international practices in HEIs today. In other words, the rhetoric and reality are somewhat removed from one another.

Inextricably linked with the notions of globalisation and internationalisation is the concept of neoliberalism. Neoliberalism is commonly referred to as an ideology or doctrine purporting a 'worldwide free market economy' (Gutek, 2014, p.225). It is defined as the 'belief that the market should be the organising principle for all political, social and economic decisions' (Giroux, 2005, p.2). Education, which previously has been thought of as a common or public good rather than a commodity (Collini, 2012), does not escape this market economy. As with everything else in the neoliberal context, education has a commodified value: institutions and the programmes they offer become marketable goods; reputation and knowledge come with price tags; and graduates themselves have financial value. As Giroux puts it, 'neoliberalism wages an incessant attack on democracy, public goods and non-commodified values' (2005, p.2). While neoliberalism is often presented as an ideology, ideologies are not abstract concepts, their 'effects are both psychological and behavioural; they are not only felt in human action but are also inscribed in material culture' (Giroux, 1997, p.75). Ball (2012) agrees, stating in even bolder terms that the 'subtext of neoliberalism is not doctrine, but money, particularly and crucially in the form of profit.'(p.23). In other words, neoliberalism is not a benign ideology, it has very real implications, and as shall be made evident throughout this thesis, these implications are being felt in Higher Education, particularly in relation to internationalisation.

Before we look at the literature which outlines ways in which the contemporary internationalisation agenda is being enacted, it is important to understand the various models of Higher Education in the UK since the 1800s. This is because the shift between these models over the last 200 years goes some way towards explaining the contemporary landscape that frames the internationalisation debate, and my research into internationalisation at home.

1.7 Models of Higher Education

As Lomas (1997) explains, the early educational establishments for scholars were based on similar principles to those of the Enlightenment, which focused on the 'progressive improvement of human culture and society' (Gutek, 2014, p.217). In this liberal model of education, the learning of subjects occurred because study was implicitly worthwhile in its own regard. In the earliest establishments, Koblik and Graubard (2017) remind us, that the colleges had an 'intimate connection with religion [which] seemed for some time to offer a firm bulwark.' (p.4). As time progressed, the dominant hold of religious dogma was challenged in favour of a new empirical way of studying society and politics through social science, and so the liberal model morphed into the liberal humanist model. This progressive scientific approach was adopted by Oxford, Cambridge and the so-called 'red-brick' universities. They concentrated on 'knowing what' and knowledge accumulation. Learning was for learning's sake. This liberal humanist model resisted any external influences from religion, industry or commerce, and pursued an interest in 'pure' (rather than applied) subjects for the sake solely of learning. It was a model in which universities served as a 'public good' providing education for the betterment of society.

In 1972 an emerging economic discourse began to form, as was made evident in the White Paper 'Education: a framework for expansion', which suggested that the 'purposes and the nature of Higher Education . . . must be critically and realistically

examined' to better reflect the needs of subsequent employment (Department of Education and Science, 1972). The so-called attack on liberal education picked-up pace in 1976 with Callaghan's Ruskin College speech, and was closely followed by a Green Paper in 1977 which called for 'educational institutions to match, knowledge, skills and attitudes more closely to the requirements of British industry' (Lomas, 1997, p.112-113). Thatcherism developed this shift from the liberal model towards an economically responsive model of Higher Education and 'tilted the balance away from knowledge accumulation towards skills acquisition' (Lomas, 1997, p.113).

The neoliberal economic discourse that prevails over contemporary Higher Education in the UK receives some criticism, 'the greater part of public discourse about universities at present reduces to the following dispiriting proposition: universities need to justify getting more money and the way to do this is by showing that they help to make more money.' (Collini, 2012, p.x). Ball (1998) unpacks this term neoliberalism into three related components: marketisation (and commodification), managerialism and performativity. He suggests that neoliberalism is based on the tenet of the democratisation of education, handing responsibility back to the institutions that provide the space for scholarly endeavour. However, the paradox of this is that when a public institution is made into a marketable commodity, something which can be bought and sold, it has to be 'quality assured' to ensure that standards are maintained or improved. He calls this measure 'performativity' and defines it as 'a form of indirect steering, which replaces intervention and prescription with target-setting, accountability and comparison' (Ball, 1998, p.123). Performativity is measured through a managerial process, in which 'new forms of surveillance and self-monitoring are put in place' (ibid) and which, ironically, increases bureaucracy, reduces efficiency and leads to an expansion of the State.

Whilst universities in the early 21st century are 'overwhelmingly reliant on public funding' (Collini, 2012, p.5) these funds have been significantly reduced over recent years. This makes HEIs increasingly responsible for securing their own funding, and, as such, they now function as businesses with a keen eye on the income column on

the balance sheets. Thus, education and knowledge have become the new marketable commodities. HEIs cannot necessarily be blamed for this approach. Many claim that HEIs are fighting for survival in a time of drastically reduced public funding (Barr & Crawford, 2005; Morris, 2018; Ratcliffe & Houston, 2017), and that if they are to survive in order to provide a higher level of education, they must indeed have the means by which to pay their staff and turn the lights on.

This prevalent neoliberal, economic model influences the activities within HEIs in terms of course structure, content and marketing. For example, universities market their programmes by listing, amongst other things, the figures relating to graduate employment provided by the annual Graduate Outcomes survey. A cursory scan of HEI websites highlights short vignettes of ‘successful’ graduates who have exciting stories to tell about their leap into ‘exciting’ careers. The terms ‘successful’ and ‘exciting’ are represented by glossy photographs of graduate Olympians’ medals clutched tightly in celebratory fists, suited executives with a city skyline behind them, uniformed health professionals smiling at the camera, casually dressed directors surveying own branded products, and researchers setting up equipment with a volcanic backdrop. The literature tells us that the teaching and learning activity within HEIs is reorienting itself to meet the needs of employers and graduate entrepreneurs (Busch, 2009; Ruge & McCormack, 2017). Examples of this include the development of Higher Apprentice programmes co-designed with employer stakeholders, in which the students are employees and their learning activity centres on a set of professional standards (CFEResearch, 2016).

The link between the neoliberal discourse and corresponding evidence of teaching and learning approaches which focus on ‘employability’ (Knight & Yorke, 2003) makes sense in the context of increasing student fees. This fee-paying, commodified model of Higher Education (Miller, 2010) is reflected in increasing notions of the student as the client, the HEI as the provider, and the degree as a product. Molesworth, Scullion and Nixon (2011) suggest there is a sense that in return for their fees, students want greater contact time, clearer menus of recommended material, and a course content

designed to maximise their chances of graduate-level employment. In the commodified model of Higher Education there is a growing sense that these expectations must be accommodated. However, this comes at a time of massification which has negatively impacted on the staff-student ratio (Altbach, Reisberg & Rumbley, 2009b). Whilst there are ways in which contact time could be increased, this is likely to be in large group settings. The small group seminars and individual tutorials of the liberal model of Higher Education of bygone days are in fast decline, and the massification of HE has the definite 'potential to degrade the learning experience and threaten the quality of education' (Greenaway & Haynes, 2003, p.F514).

The issues laid bare in this business model style of Higher Education are further compounded with increasing influence from government. Collini (2012) explains that previously UK HEIs were almost entirely publicly funded, the principle of autonomy was respected, and they were largely left alone to govern themselves. However since the late 1990s the literature paints a changing landscape in which quality assurance (standards and monitoring), funding availability for specific agendas, and competition to meet student quotas increasingly influence the ways in which HEIs now function (McNay, 2007). Pollard et al. (2013) suggest that this landscape of performance management is a response to the need for transparency and value for (tax payers') money. It therefore becomes incumbent upon HEIs to account for 'outputs' and demonstrate their value. This leaves some thinkers with a distinct sense of unease and the view that perhaps Higher Education should re-examine its *raison d'être*.

Table 1 compares the major forces of the neoliberal model of Higher Education 50 years ago, with the new era of globalisation. It demonstrates the changing demands of the political landscape and how this calls upon HE to adapt to a new way of being.

Table 1. Influencing forces on Higher Education 1970-2018

| Major forces influencing HE 50 years ago | The new globalisation |
|---|---|
| <ul style="list-style-type: none"> ▪ Initial era for building mass HE systems ▪ HE seen largely as a public good ▪ Limited adoption on international Higher Education models and practices – HE as an extension of national culture ▪ National and regional markets for undergraduate students and institutional prestige ▪ High institutional autonomy – limited accountability measures ▪ Government as partner with the HE community ▪ National accreditation and quality review ▪ Traditional pedagogy – limited technological adoption ▪ Substantial government subsidization ▪ Small for-profit sector – mostly in US ▪ Beginnings of a burgeoning scientific community ▪ Limits on cross-national knowledge sharing communications | <ul style="list-style-type: none"> ▪ Maturing era for mass HE systems in most developed nations ▪ HE increasingly viewed as a private good ▪ Growing international adoption and convergence of HE practices and models – HE as an extension of globalisation ▪ Growing international and supranational market for undergraduate students and institutional prestige ▪ Eroding institutional autonomy – growing accountability measures ▪ Government as adversary with the HE community ▪ Possible international accreditation and quality review ▪ Changing pedagogy – growing technological adoption ▪ Declining government subsidization – rising student fees, growing diversity of funding sources/privatization ▪ Growing for-profit sector ▪ Established scientific community ▪ Global knowledge sharing communications |

(Adapted from Collini, 2012, p.14-15)

In the new globalised era there is shift from the demand for competencies towards a greater reliance on the notion of transferrable skills. Bennett (2002) defines transferrable skills as those ‘that are needed in any job and which enable people to participate in a flexible and adaptable workforce’ (p.457). This provides the rationale behind the UK education policy that all students aged 16 must attempt (and preferably gain) GCSE Maths and English, as basic mathematical, reading and writing will be useful in multiple contexts. Burkin, Hughes and Brennan (2014) remind us that the ability to speak multiple languages is another increasingly important transferrable skill in the context of the globalised era. Widely used in nursing, competencies are a controversial concept, but are generally agreed to be a combination of the student’s

ability to combine cognitive and psychomotor skills to perform specific practical tasks (Cowan, Norman & Coopamah, 2007). In the context of a globalised world, Reickmann (2012) offers a wider definition, suggesting that competencies are an 'interplay of knowledge, capacities and skills, motives and affective dispositions' (p.129). Whether tightly controlled or loosely defined, the underpinning notion here is that one looks at a specific context such as nursing or working in a foreign city and identifies the competencies that are necessary to deliver that role or thrive in that environment successfully. This suggests that transferrable skills and competencies are similar, but the former looks at the world and imposes things on it, and the latter looks at the world and extracts from it the things that are important to a specific context. Fundamentally, though, competencies and skills are both interested in application, and the important point here is that both concepts sit within the neoliberal model, whereby their value is measured in terms of how useful that learning is in relation to future employment. This is a theme we will return to later in the thesis.

In this neoliberal model of education we have knowledge itself, programmes of study, graduates and their transferrable skills or competencies all becoming commodities. Each is marketed, and performativity is measured for quality assurance purposes. As the next section will demonstrate, the majority of internationalisation activity to date is driven by contemporary neoliberal politics, arguably at the expense of considering ways in which all students might encounter Critical Global Pedagogies.

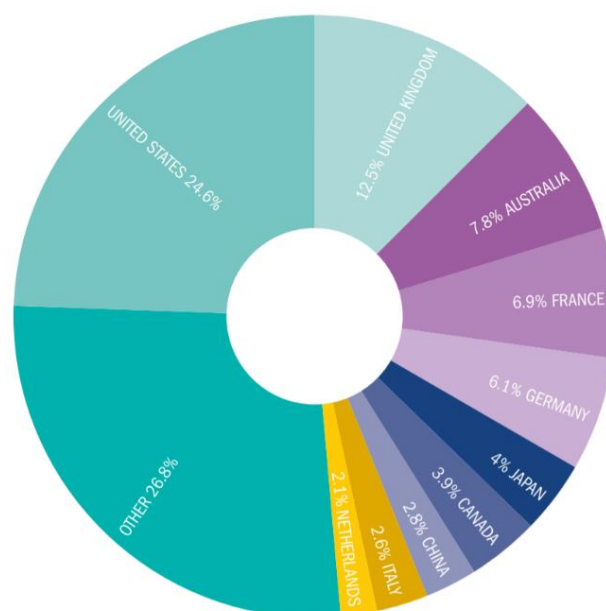
1.8 Types of internationalisation activity

Internationalisation is a catch-all term which encompasses a range of different activities. The following summary from existing literature offers a brief outline of core activities related to this agenda. It is within this broader context that this research takes place.

1.8.1 International student marketing and recruitment (ISR)

Since 1999 international activity across HEIs has grown exponentially (Altbach & Knight, 2007). However, as Hazelkorn (2008a) notes, much of this activity has centred on international student recruitment (ISR), marketing and support. The focus on ISR is largely related to the fact that international students ‘generate much needed income’ (Bennell & Pearce, 2003, p.215). Whilst UK universities now charge tuition fees to home and EU students¹, often around £9K per annum, their international peers pay significantly higher fees of up to £35K per annum (Burns, 2013). The net gain per capita of international versus home students is easy to see. In terms of the student to staff ratio, it quickly becomes apparent that the international model is more favourable than the home student model. It is evident that HEIs concentrate significant resources on recruitment, competing with other institutions globally as demonstrated in Figure 2, which indicates the share of enrolments and destination of international students for Higher Education. (Source: UniversitiesUK, 2017, p.4)

Figure 2. Share of international student enrolments



¹ For current definition of Home / EU /International student categories see (UKCISA, 2019)
<https://www.ukcisa.org.uk/Information--Advice/Fees-and-Money/England-fee-status#layer-6082>

The United Kingdom's 12.5% share in this 'market' of international students accounted for 428,724 students in 2014 (UniversitiesUK, 2017, p.4). In 2014/15 HEIs in the case study region attracted 25,275 students from outside the UK and the same report attributes £612M to international student spending on and off campus (Universities UK, 2017). However the growth trajectory of the international student market in the UK is being challenged (Verbik & Lasanowski, 2007). Specifically, China is investing, modernising and marketing its own Higher Education provision (Li, 2012), and there is also growing competition in the Middle East for the international student market (Romani, 2009). However, one reason for the current success of ISR in the UK is the value placed on the quality of so called 'Western' style of education and assessment. The UK, the US and Australia benefit from 'institutional reputation, international recognition of qualification, teaching quality and locational factors' (Maringe & Carter, 2007, p.1). Of equal importance is, 'the status of English as a global, pluricentric language and the principal medium for international and intranational communication' (Jackson, 2012, p.2). Although there are many institutions in Europe and Asia which offer courses predominantly taught in English, it seems that students who choose to study abroad are still largely motivated by the desire to become fluent in English through full immersion in countries where English is the spoken vernacular (Davey, 2005; Maringe & Carter, 2007). As Rose (2005) explains, the English language itself, and the ability to speak it fluently, has become a form of 'soft power', and an essential skill in the globalised neoliberal world economy.

1.8.2 International student support

Living and learning in a foreign culture, using a language that is not one's mother tongue has significant challenges (Smith & Khawaja, 2011). In order to facilitate the transition from one's home culture to another country, many HEIs provide a range of support services. Some of these are open to all students, whilst others are specifically designed for international students. The former may include: Learning Development

services which concentrate on academic support (Hilsdon, 2018); accommodation services; chaplaincy teams open to all religions and none; and the support and activities organised by the local branch of the National Union of Students (NUS). The latter often include dedicated teams who specialise in: speaking English as an additional language (EAL) through summer schools and ongoing tutorial support; visa applications, advice and monitoring; and personal tutoring for international students. The existence of these services suggests a recognition that living and studying in a country that is not one's own offers a set of challenges which require specific forms of support (Trahar & Hyland, 2011).

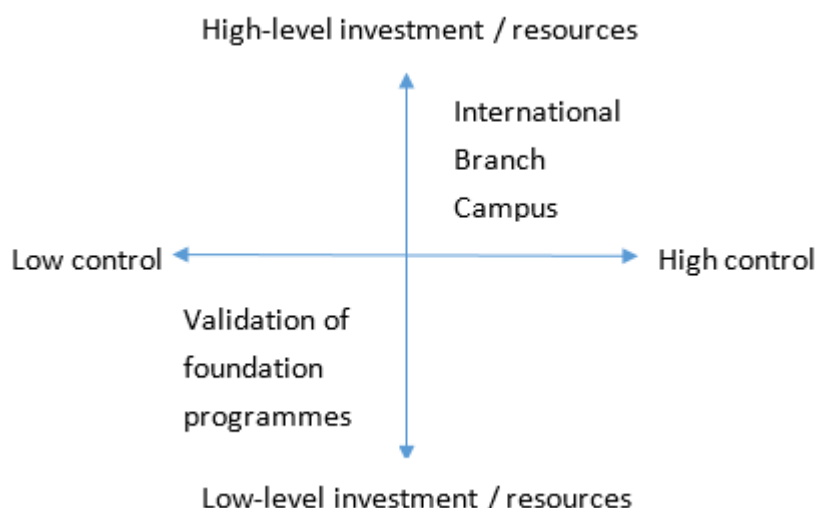
At first glance, the provision of international student support appears to offer a humanist set of principles (Davies, 1997; Norman, 2004), providing support for individual students to underpin their quest for learning. However, a more cynical appraisal of this model of student support may attribute such provision more closely with retention agendas. Since students equate in accounting terms to income, HEIs are keen to ensure that students who take up a programme of study complete that programme. Loss of a student is also a loss of income. Therefore, it is in the economic interests of HEIs to understand why some students abandon their studies, and to minimise such occurrences. Two of the key factors in early student exit identified by Tinto (2010) are a lack of academic and social integration. The common support services for international students outlined above aim to meet these needs and support international students on a very human level, but such provision may also be motivated by the overall financial gain to the institution.

1.8.3. Transnational education (TNE)

Another facet of the internationalisation agenda which is clearly designed as a marketable product is Transnational Education (TNE). TNE is characterised by programmes that are designed and accredited by one institution and delivered in

international partner institutions. A number of models exist with varying levels of control and investment or resources as I have illustrated in Figure 3.

Figure 3. Types of Transnational Education



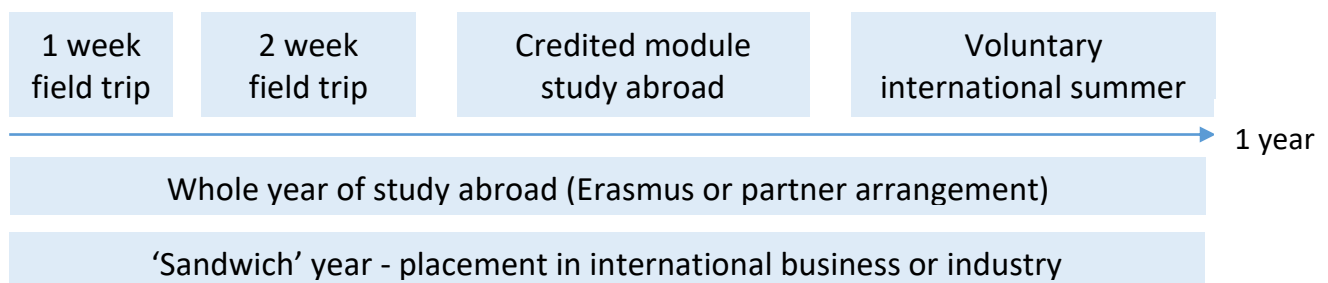
In some instances the host institution finances and builds a physical campus in another country, hires and trains the requisite staff, and runs quality assurance checks to maintain compliance with the UK Framework for Higher Education Qualification (FHEQ) levels and professional body requirements. This model is known as the International Branch Campus (IBC) (Lane, 2011) and is represented in the top right quadrant of Figure 3. In contrast, a low level investment and low control model may be ascribed to foundation programmes designed in the host institution, and delivered in an existing partner institution with checks and balances administered by the host. The expectation is that ‘progressing students’, i.e. those who wish to complete a full degree, will travel to the host institution to continue their studies. Various other arrangements between host and delivery institutions exist, placing them in different quadrants of Figure 3 depending on the positioning of power within the ‘partnership’ dynamic. Whilst TNE is perhaps the most obvious ‘commodity’, and the most effective income generation activity to arise from the internationalisation

agenda, it also generates a number of philosophical (or some may say moral) questions relating to the proliferation and inculcation of Western pedagogies and Western thinking (Andreotti, Mario & deSouza, 2013). Chapter 2 offers a detailed critique of this.

1.8.4 International travel

Another facet of the international curricula which has benefitted from high levels of activity are the opportunities for students to travel abroad as part of their studies. The format of this varies from a full year of study abroad, to semester-long international work-based placements, or week long field/study trips as depicted in Figure 4.

Figure 4. Spectrum of international travel for learning purposes



In some instances the student will experience ‘full immersion’ of living and studying in the host country. The benefits of full immersion in another country and culture are well documented (Burkin, Hughes & Brennan, 2014). A review of existing literature by Stone and Petrick (2013) suggests that learning through travel experiences, particularly those that take students beyond their comfort zone can be powerful, impactful, and valuable (2013). It is claimed that international travel can develop self-confidence (Bachner & Zeutschel, 2009) and intercultural capabilities (Ingraham & Peterson, 2004), it can dispel stereotypes (Freestone & Geldens, 2008) and motivate students towards greater global engagement (Paige *et al.*, 2009). As such, international study experiences are often marketed to prospective students as a

popular feature of programmes of study. So, whilst it is designed as part of a programme of learning, international travel also becomes commodified as an exciting part of the 'package' of university experience.

However, even in the instance of a full year of study or international placement in another country, Norris and Dwyer (2005) challenge the assumption that students will be fully immersed in that culture. They cite considerable variables ranging from the 'island' model, which replicates the host institution 'in a bubble' and lacks immersion, through to enrolment within the host institution and making full use of local accommodation, facilities and community activity. Similarly, Huggins (2015) explains that it is possible for the students to travel, particularly within the context of study and field trips, and yet have very limited intercultural development through encounter or engagement with local people in their host country. This seems to particularly be the case on short-term trips with exclusive accommodation either in field centres or hotels. Huggins (2015) concludes that if field trips are to be effective in enabling students to develop intercultural capabilities there needs to be 'a transformational pedagogy, informed by postcolonial theory, and implemented by knowledgeable tutors. This approach would include a planned programme of pre-trip, in-trip and post-trip activities encouraging reflection upon experiences, whether positive or disturbing, based upon an explicit contract with students to engage in intercultural learning as a central aspect of the visit.' (Huggins, 2015, p.3).

1.8.5 International research collaboration

A further facet of internationalisation activity outlined in the literature is that of International Research Collaboration (IRC). Freshwater, Sherwood and Drury (2006), who look at IRC from the health disciplines, state that joint endeavour offers health professionals the opportunity to exchange experiences, data and methods that 'can provide the basis for new and important perspectives on existing practices' (p.296). Whilst these knowledge-sharing motivations are clearly articulated, so too are the

challenges of working with international partners in relation to expectations, ownership, methods and ethics. 'Conflict may be magnified in international team-building as, in addition to clashes involving personalities, personal and professional goals as well as cultural differences will affect communication, values, and expectations.' (Bagshaw, Lepp & Zorn, 2007, p.434). Regardless of these challenges, there is an understanding that international research bids which include partners from a number of institutions are more likely to win more significant funding than those which lack a collaborative approach (Katz & Martin, 1997). As a result, we see the growth of an internationalist approach to research founded by the belief that cooperation should transcend nationalism because the ties, in this case research, that bind people, are stronger than the factors that separate them (Arora, 2011). In this sense, the international forms its own domain, rather than being a space in which cultures mix and blend. But with this approach comes a set of universalist assumptions, and whilst some see these as the basis of a 'rigorous and scientific platform' for research, there are those who challenge such universalist assumptions in favour of a more nuanced approach particularly in comparative research (for example Kelly, 2014). However, in this collaborative international research domain we see how inextricably linked internationalisation, globalisation and the neoliberal standpoint are. The search for new knowledge, and the exchange of ideas and data, is a source of considerable financial gain for HEIs that collaborate with international partners on research projects.

1.8.6 International curricula

The literature demonstrates a shift away from the neoliberal internationalisation agenda towards a more critical liberal approach when the focus turns to international curricula. In its widest sense international curricula might include TNE and international field trips. However, in this instance, I use the term to relate specifically to classroom activity and the associated learning in terms of private study, group work and in the online learning environment. In an article entitled 'should

internationalisation begin at home?’ Jones (2014) asks how the 80% of students who do not travel and study abroad are invited to engage with transformational learning inclusive of the internationalisation agenda. This question is particularly important in the context of an institution which has a high proportion of students recruited through ‘Widening Participation’ activities who, by definition, are from lower socio-economic groups and may lack the financial resources to travel, or may be constrained by familial responsibilities, or health matters (Archer, Hutchins & Ross, 2005). In this particular context, it is important to challenge the neoliberal model of internationalisation and, turning to a more critical liberal stance, ask how internationalisation can be addressed in ways which include students who are unable to travel. Jones (2014, p.1) insists that an ‘internationalised curriculum for all students is no longer optional and it is incumbent upon each academic discipline to examine what this means for all their graduating students and how it will be delivered.’ This is the challenge that goes to the heart of this thesis.

The international curriculum has been variously interpreted and enacted in primary, secondary, further and Higher Education settings. Early models in primary and secondary settings, in the 1960s, centred on a multicultural curriculum which attempted to contemporise curriculum content with examples from across the globe (Magne, 2016). The intention was to expose students to ‘different’ practices and perspectives particularly where immigrant populations were high (Farrell, 1990). Similar approaches were adopted in Higher Education, particularly in discipline areas such as business and accounting, which attract significant numbers of Chinese nationals and local UK citizens (Verbik & Lasanowski, 2007). The aim was to bridge the divide between these cultural groups. However, this multicultural curriculum attracted serious criticism when it became apparent that it sometimes detrimentally confirmed stereotypes (Roux, 2001) and reinforced the notion of the ‘other’. This damaging process of ‘othering’ (Moore & Hampton, 2014) is described as the ‘process of concentrating on difference whilst simultaneously strengthening a sense of one’s own cultural norms as correct’ (Magne, 2016, p.19).

Ideological approaches such as the 'colour blind' teaching of the 1980s were also well-meant but demonstrated a failure of critical understanding. The intended message of the colour-blind ideology, that we are all equal and should treat everyone with respect regardless of colour, received stiff criticism from critical race theorists. It failed to acknowledge that society does not treat everyone equally (Burke, 2017), and that the colour of one's skin and ethnicity is a key factor in the experiences, reactions and behaviours one will encounter. This demonstrates that harm may occur when the design of the content of an international curriculum, or the way in which it is facilitated, perpetuates prejudice, discrimination and injustice (MacQuarrie, 2010) through a lack of criticality and self-awareness.

Following the multicultural curriculum endeavour, came the notion of intercultural education. Instead of covering material about multiple cultures (the multicultural model), the intercultural curricula works through dialogue between cultures. Lee (2005) explains that recognising diversity is not enough, the job of an intercultural curriculum is to enhance communication and understanding between diverse groups of people. This is possible if handled by expert facilitators who are aware of the potential power dynamics at play between different cultural groups and how to navigate through these. It is also important for academics using an intercultural model to be aware of 'learning shock' and feelings of 'acute frustration, confusion and anxiety experienced by some students. . . [who] find themselves exposed to unfamiliar learning and teaching methods, bombarded by unexpected and disorienting cues and subjected to ambiguous and conflicting expectations' (Griffiths, Winstanley & Yiannis, 2005, p.2). Central to Lee's proposal for an intercultural curriculum is the notion of moral cultivation. Nussbaum (1997) also supports this ideal of education as the 'cultivation of humanity', and both agree that this is underpinned by the ability to think critically.

Still under this bracket of international curricula we then come to global learning. The notion of global learning is more prevalent in primary and secondary education and in fields of geography and sustainability (see Peterson & Warwick, 2015). It is defined by

Bourn not as a distinct subject of its own but as, 'a guiding principle defined by thematic issues such as development, environment, peace and interculturalism; and by competencies that need to be acquired to live in a global society.' (Bourn, 2014, p.16). Whilst there are enthusiasts and a growing body of literature from proponents of global education, the extent to which global learning is currently embedded throughout the disciplines, and the form that this takes, is not clear.

This summary of international curricula suggests that at best previous models have significant flaws and at worst they may cause unintended harm by failing to recognise the complexities of international, intercultural and global education discourses. This is the space that this research intends to explore.

1.9 The demographic, geographical and political context

The political moment, and the geographical context of this single case study institution are central to this thesis and provide the context for an original contribution to knowledge.

1.9.1 The demographic and geographical context

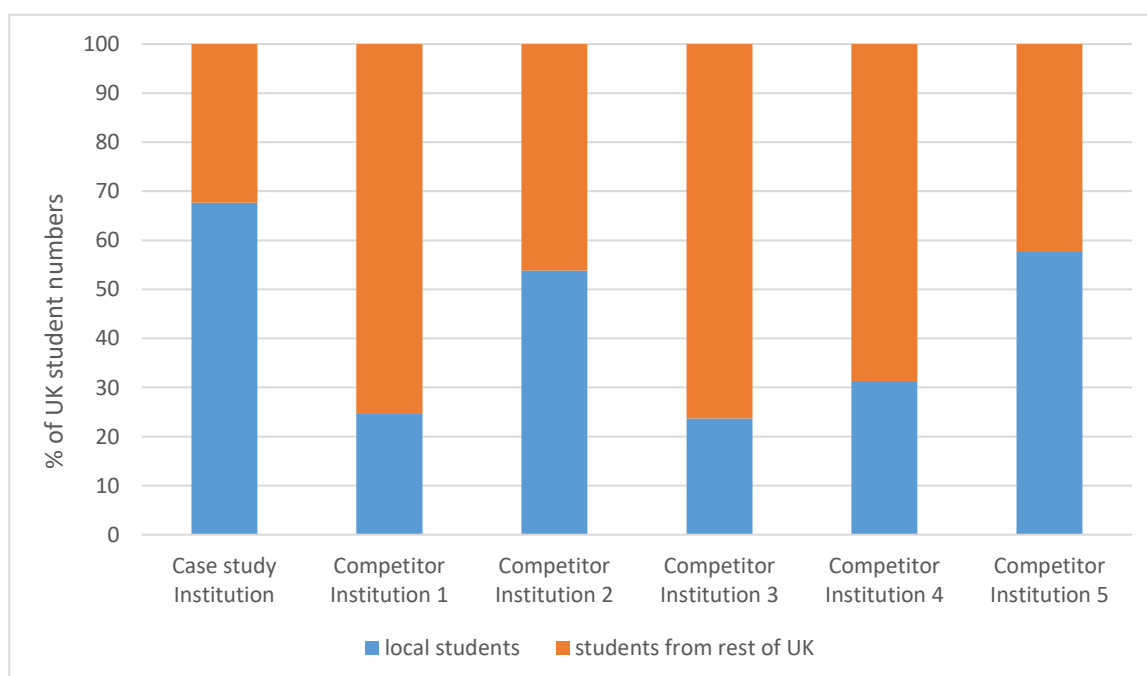
The case study institution sits in a region with significant social and economic disparities. The region includes some of the most desirable places to live in the country, but is also home to areas of marked deprivation. For example data from Public Health England (2017, p1) demonstrates that, 'life expectancy is 7.3 years lower for men and 5.8 years lower for women in the most deprived areas of the city, than in the least deprived areas'. The same document also indicates that compared against the national average the city has: a higher violent crime rate; lower GCSE attainment; and more children living in low-income families.

The region in which the case study institution is based has a population that is largely UK born. Ethnic minorities make up less than 4% of the population, and foreign born

residents are a minority of less than 7% (ONS, 2014). In summary the HEI at the centre of this thesis sits within a city and region with a disproportionately high percentage of a white and UK born population, as compared with other cities in the UK. This is relevant because it raises specific questions about the experiences of international students who come to live and study in a city that otherwise lacks ethnic and cultural diversity. It also raises questions in relation to the impact of these demographics on the need to develop ‘internationalisation at home’ (Jones, 2014).

The nature of what I shall call ‘regional’ universities is that they provide an opportunity for people who live locally to access Higher Education. Whilst regional institutions are open to applicants from across the UK and the globe, many of them have taken advantage of funding to pursue a ‘widening participation’ offer. The *raison d’être* of widening participation is to open up access to those from families who experience lower socio-economic conditions, and who have little or no previous experience of Higher Education (Archer, Hutchins & Ross, 2005). The upshot of this is that the HEI’s demographic make-up includes a higher proportion of students from the region, as compared with its more cosmopolitan competitors (see Figure 5), most of whom are white and UK born.

Figure 5. Proportion of local versus rest-of-UK students at case study and regional competitor institutions (Source HESA, 2018)



The limited demographic of the region is further compounded by its geographic isolation. The case study institution sits in a rural region with limited transport links that can be compromised by severe weather. This set of circumstances restricts travel into or out of the region, thus limiting chance encounters that are more likely to occur in cities that have active transport hubs. It is within this context that this research takes place, thus offering new insights and a new contribution to knowledge relating to the specific location and demographics.

1.9.2 The political context

The data collection was conducted in 2017, soon after the UK referendum on 23 June 2016, in which 51.9% of those who cast their votes, voted for the UK to leave the European Union (EU). This vote, and the following political process, were quickly termed 'Brexit'. Concurrent with this was the election of Trump as President of the United States (US) (November 2016). Both the results of the US elections and the UK referendum took the press and some political classes by surprise, as evidenced by multiple press responses from across the globe, and in swiftly published academic and economic articles such as 'United Kingdom: after Brexit what lies ahead?' (Stewart, 2016). In addition to this, other significant events such as the Syrian conflict and famine in Yemen were also at their height. One common feature of the war-torn regions and those experiencing famine was an unprecedented displacement of people in search of safety and food. Whilst the UK is largely bordered by sea, daily press reports of refugee stories highlighted the vast numbers of people who were travelling; unveiling examples of violence and desperation within the displaced communities; exposing the situation of economic migrants; and prompting concerns that displaced people may arrive on the streets of the UK in large numbers and become the responsibility of the state.

Analysis of the Brexit vote suggests that one significant factor which influenced that vote was the idea that Brexit would enable the UK to regain tighter controls on its

borders (Hobolt, 2016). This in turn could prevent 'unreasonable' numbers of displaced people or migrants from entering the UK, and ensure that 'British money was spent on British people' (Hunt, 2017; UKIP, 2017).

The political moment of both Brexit and the Trump administration have given rise to nationalist and protectionist discourses (Pabst, 2016; Stewart, 2016) and an increase in populist politics (Eatwell & Goodwin, 2018). As the data shows, such conversations are directly relevant to the notion and practice of internationalisation within Higher Education in the UK, and it is within this context that this research was conducted.

CHAPTER 2. A SOCIAL JUSTICE FRAMEWORK AND CRITICAL REVIEW OF RELATED PEDAGOGIES

2. Introduction

Having outlined the core activities of internationalisation in Chapter 1, driven by economics and a neoliberal agenda, this chapter turns attention to current global politics and corresponding pedagogic theory. It reviews the literature in relation to the rising tide of national populism and re-contextualises the internationalisation debate within a social justice framework. It examines the work of Freire, Andreotti, and Giroux who call for Higher Education to challenge Western dominance, actively create opportunities that unsettle hegemonic thinking, and to provide space for the unheard to be heard. It then offers a critical commentary on ways in which existing pedagogies, including those of discomfort and encounter, respond to the political moment and geographic context of this research. This critique of the literature opens up a space to consider the need for an alternative pedagogic model which offers a set of principles underpinning a set of Critical Global Pedagogies that may be usefully adapted within disciplinary contexts.

2.1 A model for Higher Education based on a social justice framework and critical liberalism

One alternative to the neoliberal model is a pedagogic approach founded on principles of social justice and critical liberalism. This takes the focus of Higher Education away from the finance sheets of the institution, and places it firmly in the domain of social justice and transformative learning. This approach challenges 'progressive educators' to create space for the unheard voices to be heard. In his work on liberation pedagogy, Freire (1970, 2001) makes the case for a model of education which: creates opportunity; provides a space for individuals to find their

voice; brings people together to cast a critical eye on the world about them; and challenges students and their teachers to question themselves and others (Freire, 1992). His work suggests that while such opportunities should be for the 'oppressed', the elite institutions of Higher Education also have a duty to act as advocates for the oppressed.

Freire's work was unapologetically political, and as a result he was exiled for 15 years (Gadotti, 1994). But this did not stop his endeavours to further the cause of an education that enabled people to critically consider the flaws in the social, political, religious and economic context with a view to empowering them to take action. Freire explains to his readers that education is not neutral, it does not allow the teacher to sit on the fence and pretend a semblance of objectivity. 'There neither is, nor ever has been, any educational practice in zero space-time – neutral in the sense of being committed only to preponderantly abstract, intangible ideas. . . education of its nature is very directive and political' (Freire, 1992, p.67). Whilst his work clearly had political underpinnings which concentrated on the experience of the poor, his educational model was not economically driven; it was founded in a concern for humanity. In particular he concentrated on the 'oppressed' and, whilst he was openly mindful of the financial poverty of the oppressed, his greater attention was to their quest for freedom and equality, and of building ways in which the voices of the oppressed could be heard (Freire, 1970).

Whilst Freire's own positionality and political stance are clearly laid out in his work, and his call for teachers to be 'ethical' is loaded with his own moral framework influenced by his experiences of poverty, hunger, education, religion and politics, he stops short of dictating the line that teachers should take. Instead, he argues for an approach in which the teacher should 'defend a thesis, a position, a preference, with earnestness, defend it rigorously, but passionately as well, and at the same time stimulate the contrary discourse, and respect the right to utter that discourse' (Freire, 1992, p.67). This was an approach he proposed for all teachers, regardless of discipline. He made the case that a biology teacher (for example) must not be limited

to biology alone because it would be false to assume that the 'phenomenon of life could be understood apart from its historic-social, cultural, and political framework' (ibid p.68). He suggests this notion of the 'progressive educator' applies to all teachers whose role 'through serious, correct political analysis, is to unveil opportunities for hope, no matter what the obstacle may be' (Freire, 1992, p.3).

This model of liberation pedagogy is particularly relevant to internationalisation at home because it challenges the notion that moral learning can be left to certain disciplines, and repositions responsibility for the social justice agenda with all academics across the disciplines. There is no espoused political line that academics are asked to follow, because this in itself would 'interfere with the creative, formulative, investigative capacity' of the student and transform teaching into 'manipulation and authoritarianism' (Freire, 1992, p.68). Instead, an approach founded in liberation pedagogy invites teaching staff to expose a range of perspectives, to challenge thinking, and to demonstrate that they can defend their own position. It also insists that teachers and students alike must also consider alternative lenses through which the world and the disciplinary subject matter can be examined. This approach points to critical liberalism which challenges inequalities and taken-for-granted understandings of everyday experiences and ideas; a concept that Isaiah Berlin (1950) named sceptical liberalism. This terminology of sceptical liberalism in contemporary language has negative undertones of disbelief and might be usefully be superseded with the more open term 'critical liberalism'. Hall (1996) uses critical liberalism to denote curiosity and healthy questioning of accepted norms and the relationships between culture and power.

This sense of critical liberalism is particularly important when considering the notion of global learning. Much of the literature seems to suggest that the interconnections created by technology which flow across networks and borders create a more collaborative, international engagement with the world (Kahn & Agnew, 2015). What this fails to recognise is that simply identifying or creating interconnections, plurality and collaboration does not necessarily challenge the learner to consider these with

any degree of criticality. Yet criticality is a necessary part of developing a curious understanding of the world (Nussbaum, 1997). It is important therefore not to simply learn about, but to learn both from and with the 'other', so that the learner can sometimes appreciate what it is like to be the other, and view their own stance from an alternative perspective.

This form of criticality is at the heart of Andreotti's work on postcolonialism. In her many publications Andreotti questions our ideas of knowledge and the foundations on which they sit. She draws attention to the 'ethnocentric privileging of Western rationality (as a universal form of reasoning) and of dialectical thought (as a universal form of deliberative engagement)' (Andreotti, 2011, p.2). Her work radically challenges those from the 'privileged West' to consider the dynamics of power which, she argues, have shaped the claims about knowledge and education. 'Western' education situated in the United States, Australia, the United Kingdom, and other European countries is highly valued. It has become a form of 'soft power'. So too has the English language itself, the ability to speak it, and the notion that pre-eminent research will be published in English journals (Lo, 2011). Each of these factors adds weight to the dominance of Western forms of education and knowledge production.

Andreotti (2011) explains why this is so problematic. She argues that because such a disproportionate number of teachers and educators have developed their thinking, knowledge and pedagogies in Western forms of education, this in itself creates a 'unanimity and consensus' (ibid p.2) not only of knowledge itself, but also in the processes that create it. She calls this 'ethnocentric privileging of Western hegemonies' and suggests that such privileging creates parameters around 'knowledge validity'. These Western hegemonies continue to be exported and promulgated through TNE and even in teacher training programmes provided by well-intentioned Western Non-Governmental Organisations (NGOs) and other charitable and voluntary organisations such as Voluntary Services Overseas and the Peace Corps. This only compounds the problem for any professionals who wish to present or engage in learning and knowledge creation in ways that challenge the

Western approach. Andreotti suggests that any such 'heretic challenge' creates a tension which either results in it being discarded as 'abnormal, marginal, or irrelevant' (Andreotti, 2011, p.2) or in some cases the alternative idea is actively 'domesticated . . . in order to be accommodated as a colourful (or exotic) variation of the dominant epistemology within the predefined rules of validation' (ibid p.2).

As a result of these issues of ethnocentric privileging of Western hegemonies, Andreotti, like Freire, suggests that Higher Education must take an active role in destabilising and decentralising the status quo. Kapoor (2004) reflecting on Spivak's work, suggests that this ethnocentric privileging of the West is actually a form of epistemic violence. Spivak (1988) gives the example of the British attempts to ban sati/suttee (the widow's sacrifice of herself on the funeral pyre of her husband). Whilst Western accounts of this practice often include words such as 'barbaric' and 'heinous', Heaphy (2017) explains that, 'sati was considered the highest expression of wifely devotion to a dead husband [. . .] It was deemed an act of peerless piety and was said to purge her of all her sins, release her from the cycle of birth and rebirth and ensure salvation for her dead husband' (ibid p.1). But as Spivak (1988) explains the British intervention completely ignored the voice of the widow and, by so-doing, imposed British values on another culture through the complete dominance of power. She suggests that such progressive intellectuals who hope to be 'saviours of marginality' intervene with benevolent intentions, and yet that very intervention ironically reproduces the dominance of power that it sought to end. This is just one example of colonial meddling and, whilst it may have prevented many women from throwing themselves on funeral pyres, drowning or hanging, it did not deal with the resulting social exclusion and financial insecurity of those living widows and the shame their presence brought to their communities (Heaphy, 2017).

A review of research (Ziltener & Kunzler, 2013) summarises how the far-reaching impacts of colonialism have affected political, economic and social realms of entire continents. This colonial impact includes the compartmentalisation of countries and creation of new borders; the implementation of democratic politics replacing long-

held local hierarchies, tribal and caste systems; the introduction of Christian dogma; and changes to dress codes and fashion (however impractical for the climate). Each of these has marginalised local knowledge, and changed societies, behaviours and thinking over the generations. The impact should not, according to Andreotti (2011) be underestimated. Nor, she argues, should the current generation be able to normalise colonialism, declaring it as history in postcolonial times, as this simply misses the point of the lasting damage of the colonial era in which Western ways of thinking became ingrained into the psyche of those it chose to dominate. It is this damage that scholars such as Andreotti, Mario and deSouza (2013) seek to expose. It seems therefore a pedagogic model is needed which goes beyond surface-level use of examples from other cultures towards embedded critical ways of examining ideas at a much deeper level.

2.2 Politics, the rising tide of national populism, and the implications for internationalisation

Using this social justice framework to underpin the internationalisation agenda becomes even more relevant in the context of contemporary politics. A growing body of literature identifies the growth of national populism across the globe (Goodhart, 2017; Hobolt, 2016; Kis, 2018; Litan *et al.*, 2019; Moffitt, 2016). Populism is defined as a deep-rooted ideology which challenges mainstream politics in an effort to 'prioritize the culture and interests of the nation' (Eatwell and Goodwin (2018, p.ix), particularly when the populous no longer feel that the mainstream parties and politicians are representative of, or responding to, their needs.

The contemporary rise of populism is evident in the Philippines, Italy and Brazil, but it was the vote for Brexit and the election of Donald Trump as president of the US that particularly 'shocked the West' (Eatwell & Goodwin, 2018, p.ix). Two weeks prior to the US election the New York Times gave Hilary Clinton a 93% chance of becoming president. In the UK, predictions from scholars, journalists and pollsters were 90%

certain that the majority of voters would vote to remain in the EU (ibid). Trump won the US presidency with 304 to 227 of the electoral vote, although the people's vote would have given a different result of 48.2% in favour of Clinton against 46.1% for Trump (Sabato, Kondik & Skelley, 2017). In the case of Brexit, 51.9% of those who voted, voted in favour of the 'leave' campaign for the UK to exit from the EU. Much of the analysis of the voting patterns identifies nationalist populism at the root of these 'shock' results. It is therefore important to understand the key motivations behind national populism, particularly because the city in which the case study institution is situated voted to leave the EU by a significant margin (details omitted to maintain anonymity).

The populist revolt is generally accorded to three key factors: the growing economic gap between the rich and the poor; increasing levels of immigration; and a mistrust of the political elite who fail to hear or represent the concerns of the voting population (Hobolt, 2016). Eatwell and Goodwin (2018) offer a more detailed exposition of these factors which they refer to as the 'four Ds': distrust of the elite; de-alignment between mainstream parties and the people; deprivation; and destruction of national identity. As indicated in Chapter 1, the case study institution sits within a city which has clear socio-economic divides between the rich and the poor. Measures of deprivation are evident in reduced life expectancy, higher violent crime rates, lower educational attainment, and low income (Public Health England, 2017). Whilst the populist vote is not exclusively that of working class voters, it is more prevalent amongst this group, and, as El-Erian (cited in Litan *et al.*, 2019) explains, the limited economic circumstances of the working class contribute to a growing sense of financial insecurity, marginalisation and alienation. One consequence of this is the 'retreat into distinct identities' (Bourn, 2016, p.191). These identities reflect the local neighbourhoods with specific circumstances and needs, and such insularity is often accompanied with a 'reluctance to engage with difference, cultures and outlooks other than their own' (ibid, p.191). The resulting discourses can appear to be insular, protectionist and resentful. However as Eatwell and Goodwin (2018) suggest, populism is often wrongfully maligned, and in fact, the root causes of the populist

discourse are 'legitimate democratic issues that millions of people want to discuss and address' (p.xii).

One such discourse deals with economic deprivation and the influx of migrants. Politicians often attempt to separate these two issues. However, as Eatwell and Goodwin (2018) suggest, those living in areas of economic deprivation, where employment opportunities are scarce, ask a legitimate question as to whether the 'state should accord priority employment and welfare to people who have spent their lives paying into the national pot' (Eatwell & Goodwin, 2018, p.xii). In other words, the local populous, concerned with employment opportunities and the need to house and feed their families, unsurprisingly focus on their immediate wellbeing, and prioritise this over the need of incoming migrants who have not paid directly 'into the pot'. This particular example is useful because it demonstrates that the populist vote is not limited to 'angry old white men', 'Little Englanders' and 'racists' (Eatwell & Goodwin, 2018, p. x, xvi). It more accurately applies to those who struggle to find employment and put food on the table - regardless of age, gender, cultural heritage, or ethnicity. Recognition of this helps to explain why the Brexit vote was shared by a range of people across these domains. The common feature is the fight for survival in increasingly challenging economic circumstances, and it should therefore be no surprise that such communities turn inwards and may appear to be protectionist or insular (Bourn, 2016), as to do so is the most natural of instincts when faced with a perceived threat.

In the case of Brexit, other national populist discourses have also risen to the surface. One of the most common is the perceived threat of the EU to British sovereignty. This discourse encompasses the frustration that Britain is subject to laws made by 'EU bureaucrats', or that Britain's politics should be so closely integrated with those of other EU member states. Again, such concerns were not limited to a particular segment of the voting populous (Eatwell & Goodwin, 2018). Whilst they included votes from those experiencing economic deprivation, and the older working classes, a core 75% of those 'identified as affluent Eurosceptics also voted to leave' (ibid, p.23).

Hobolt (2016) suggests that the affluent Eurosceptic may be driven by a sense of strong national identity and deep-seated attachments to the notion of the British sovereign state and its colonial past. What becomes clear in these examples is that national populism appeals to a wide range of society; it is increasing its vote, its causes are complex, and to ignore it has been the downfall of many political parties.

Whilst there are some such as Eatwell and Goodwin (2018) who seek to explain the legitimate issues raised by the populist vote, populism also has its critics. Mudde (2007) suggests that populism is 'a thin-centred ideology' (p.23). He indicates that some of the perceived protectionist, nativist, insular and anti-elitist discourses point towards a particular set of beliefs about politics, but do not demonstrate the critical thought needed to translate those beliefs into transformative policy agenda. Instead populist discourses are often expressed in terms of the common good against the corrupt elite. Rather ironically Donald Trump portrayed himself as a typical hard-working American, a common businessman in real estate (rather than multi-millionaire of the elite), and set Clinton up as the 'embodiment of a rigged' political elite that had 'failed the everyday American' (Tumulty, Rucker & Gearan, 2016, online). In the case of Brexit, the populist votes identified the enemy as the EU and bureaucrats in Brussels (Iakhnis *et al.*, 2018). The issue is that simply identifying an enemy and voting against it, as has been demonstrated many times, rarely resolves the issue. Instead, what is needed, is a greater understanding of the complexity of those concerns (Bourn, 2016) legitimised by the populist vote, and the ability and commitment to address them.

The literature seems to suggest that there is a growing recognition amongst educators that contemporary politics, globalisation and the rising tide of populism demand a response in the classroom. This is particularly evident in the writings of those motivated by social justice education stemming from the work of Andreotti, Mario and deSouza (2013); Freire (1970); Giroux (2006); Gutek (2014). As Bourn (2016) suggests, 'merely encouraging and promoting cultural awareness is not enough. . . unless there is also a discussion about why some communities feel left

behind and excluded, then we are not equipping learners with the relevant knowledge and skills to make a positive contribution to society' (p.196). This suggests that the international curricula of Higher Education does not currently meet this demand, and has scope for a new model, which will enable the development a more critical form of global learning.

2.3 Transformative learning

In order to develop international curricula that will challenge hegemonic thinking transformative pedagogic approaches are needed. Critiques of international curricula suggest that global examples have often served to confirm one's own bias and widen the gaps between the student and the 'other' (Andreotti, Mario & deSouza, 2013). However the transformative approach of teaching and learning proposed by Illeris (2014) includes the principles of purposeful and heuristic teaching, in which 'power should be confronted, differences should be taken up . . . [and] learners should be taken to the edge' (Illeris, 2014, p.93). While Mezirow (1991; 1997) describes transformative learning within the context of cognitive learning, and how learners construct meaning of their experiences, Illeris (2014) redefines and updates the notion of transformative learning in relation to the emotional, social and societal dimensions of learning. This redefinition is relevant to the notion of Critical Global Pedagogies as it is conscious of the impact of the political environment, and presents a contemporary reading of transformative learning linked directly to the notion of identity (ibid, 2014). This redefinition of transformative learning suggests that teaching is powerful, non-neutral, and will take students to confrontational learning spaces (Illeris, 2014). This is particularly likely to be the case if academics respond to Andreotti's call for actionable postcolonial theory in education by addressing the issues raised by the colonial era. This suggests that a transformative approach should include the 'cognitive, emotional, the social, and the situatedness and societal and environmental' dimensions of the subject (Illeris, 2014, p.39) firmly within the disciplinary context.

This transformative experience is important because, as I have already indicated, global learning and ideas of global competencies are all too often reduced to a set of 'tick box' skills. A pedagogic approach is needed that moves away from the tick-box mentality in order that people should be able to question their assumptions of the world and intelligently read another person's story with compassion and empathy (Nussbaum, 2002). This requires the ability to confront our own position in the world. There seems to be some consensus here, as people from both left and right of the political field support this trajectory. Foucault's work on power dynamics (1977; 1981) is central to this view, as in order to enter into intercultural dialogue we must admonish self-censorship. Scruton (2015) too, suggests that we must have the confidence to critique the politics and policies which inhibit free speech. This necessitates a critical theory approach which 'takes a critical stance toward our taken-for-granted ways of understanding the world' (Burr, 2003, p.2).

Giroux (1997) explains the need for critical theory particularly in relation to the ideologies that we construct and live by. He suggests that ideologies refer to, 'the production, consumption, and representation of ideas and behaviour, all of which can either distort or illuminate the nature of reality.' (p.75) He posits that ideologies can be 'coherent or contradictory' (ibid, p.75) and that they can function in both the conscious and unconscious realm. With reference to the work of Marx and Gramsci, Giroux (1997) also makes the connections between ideology and struggle, and 'the inseparability of knowledge and power' (p.75). He suggests that ideologies can promote human agency, but they can also limit it by exerting 'force' of acceptance of the discourses that they espouse. This notion is similar to the point made by Andreotti in relation to the impact of colonial thinking on the present day world. For example British colonial power promoted Western medicine founded in scientific discovery, which was able to offer proof of efficacy of medical treatments that could offer respite or cure. Learning this form of medicine offered agency and the ability to treat and in some cases cure disease. But the promotion of Western medicine also saw a shift of power towards medical practitioners and away from the traditional healers of the local communities, or as Ernst (2007) puts it, from the colonised to the

coloniser. As acceptance of Western medicine took hold in colonised lands, so too did the discourse that this Western-specific scientific approach was the enlightened approach, and that previous 'traditional' healing practices were suspect at best, and in some cases simply dangerous (de Smet, 1991).

This medical example of the impact of colonisation illustrates Andreotti's concern that the very construction of knowledge is privileged to the Western approach. The 'Western' or 'conventional' medical community is now becoming aware that many traditional or indigenous approaches to medicine also have something valuable to offer (Wilson, 2000), and that we ignore or discredit them at our peril (Akerele, 1987; Muthu *et al.*, 2006). It is for this very reason that critique utilised in Critical Global Pedagogies needs to go beyond analysis on a level that considers knowledge and whose interests it serves; as Freire (1992) suggests, teaching and learning should also promote an emancipatory purpose. If we stick to this medical example, what is it that students can learn from critically interrogating their own epistemological foundations and openly engaging with indigenous medical practices? What value might this bring to medical students' holistic ability to practise medicine and consider the needs of the patient? What might the meeting of indigenous and 'conventional' medicine offer the bioscientist? Here one begins to see how a real, open engagement within the discipline has the potential for the transformative learning that Illeris (2014) speaks of.

2.4 Culture and critical pedagogies

Central to this transformative learning experience in relation to international curricula is the notion of culture and the ways in which it is explored by students and tutors. As discussed in a previous essay the concept of culture is complex. In basic terms culture may be considered as a set of social norms, practices and understandings shared between a group of people. As Hall (1997) explains, it is a collective phenomenon whereby people who belong to the same culture may

interpret and articulate their understanding of the world in a way that would be familiar to their cultural peers. du Gay *et al.* (1997) take this further, suggesting that culture is a process of meaning-making, rather than static. They posit that societal groups develop through a process of fluid and dynamic reactions and reinterpretations of the world around them. Kelly (2016) picks up this idea and reminds the reader that culture is not only related to our articulation of the world as we see it, but that culture is also to be seen 'in the views and behaviours – that is the ways of being – common to groups of people' (ibid p.59). In essence culture may be described as fluid, constantly under reconstruction, incorporating behaviours, language and thought shared by collective groups of people.

It is important to note that culture is not necessarily restricted to nation, region or ethnicity. Whilst these factors may be important contributors to culture, cultures may also be influenced by: generation, topography, politics, religion, social media, or familial expectations. For example where the topography of the land carves out remote, isolated, rural communities, the literature suggests that geography and weather, rather than nationality, override all other factors in building the unique culture of that community (Dash & Pradhan, 2002; Stirn & Ham, 2003). In contrast to this Kral (2010) suggests that people from across the globe, connected by technology and social media sometimes say that they have more in common with the membership of certain online communities than they do with the community in which they live. In response to this, the literature illustrates a desire to protect national cultures and local traditions which are being lost as one 'culture' fuses with another, particularly in a media environment where information and ideas 'flow freely' (Lee & Wildman, 2012, p.389). This is perhaps why we see such a diverse range of cultures across the globe. The availability of technology and the ever-creeping insurgence of travel networks such as roads and landing strips brings people of different cultures together. This may explain our surprise when we see an incongruous clash of cultures such as that represented by the sight of the satellite dish attached to the side of a nomadic yurt in the Mongolian desert (Figure 6) in the

parting shot of a film that celebrates the nomadic traditions of camel farmers (Davaa & Falorn, 2003).

Figure 6. The story of the weeping camel



(images from Davaa & Falorn, 2003, *The story of the weeping camel*)

This is the perfect visualisation of, on the one hand, what those who wish to protect cultural traditions may call ‘cultural collision’ resulting in a dilution of ways of life full of rich cultural tradition. Or, on the other hand, for those who define culture as fluid and dynamic (du Gay *et al.*, 1997), this parting screen-frame may simply represent ‘cultural infusion’ and a renegotiation of the life of the Mongolian farmer. It is debates such as these that would contribute to a pedagogic approach that challenges students and tutors alike to consider assumptions, biases and ways in which we engage with the world.

Thus far I have drawn from the literature that defines culture in terms of collective understandings and behaviours. However Singer (1998) points out that each of us has a unique set of interactions with people from differing groups thus each of us must be ‘considered to be culturally unique’ (p.28). Dunne (2011) picks up on this theme reminding us that in the context of Higher Education, ‘each student enters the learning environment with diverse ideas, values, experiences and behaviours’ (ibid, p.611), all of which comprise their unique ‘cultural capital’ (Zepke & Leach, 2005, p.54). He goes on to suggest that ‘each individual may therefore constitute . . . “an idioculture of one”’ (p.611). I do not find this singular interpretation of culture particularly helpful; it seems to muddy the waters of an already complex term. Instead this notion of an idioculture might be more helpfully defined as ‘uniqueness’ which is formed and re-formed by collisions and engagements with multiple cultures. This re-formed concept of uniqueness is helpful when the dialogue switches from talk

about culture to talk about stereotypes. Stereotypes, both in and on their own, can serve a purpose on a very basic level. If a person has zero knowledge of, or exposure to people of a given culture, then developing an understanding of stereotypical behaviours may prevent offence or embarrassment. However as Trahar (2007) reminds us, the portrayal of stereotypical behaviours coupled with glimpses of cultural insight, can 'be seductive, alluring us into believing that all behaviours, responses, interactions are a direct result of those perspectives and influences' but they, 'need to be used judiciously' (Trahar, 2007, p.12). In other words, while an understanding of the stereotype may facilitate inoffensive encounters, it is vital to couple recognition of cultural distinctions with the individuality of the person. This more nuanced approach creates an important shift from the surface level approach most likely to lead to othering and a reinforcement of one's own biases and beliefs, towards a deeper, more nuanced critical global pedagogy which challenges the roots of one's own understandings and invites a recognition of the unique individual and the dynamic cultures which frame them both.

The common threads between Freire, Andreotti and Giroux stem from a social justice framework. All are concerned with forces of power, the discourses at play, and how they stunt or promote individual agency. The pedagogies used in Higher Education have a key role to play in terms of promoting social justice, particularly within the context of internationalisation at home. However Gorski (2008) suggests that, 'most intercultural education practice supports, rather than challenges, dominant hegemony, prevailing social hierarchies, and inequitable distributions of power and privilege' (p.515). It seems then that a form of pedagogy must be carefully constructed to offer students an opportunity to challenge prevailing norms and positions of power, and develop a sense of agency and a critical mind. This position strongly suggests that there is a need to go beyond intercultural education towards a more disruptive form of learning, provided by skilled 'progressive educators' who are able to engage students in Critical Global Pedagogies through recurrent activity threaded throughout the curricula.

2.5 Politics and pedagogies of discomfort

The social justice framework outlined above provides the context for the following critique of existing pedagogies, and the extent to which they facilitate transformative learning in response to the politics of the day.

Boler (1999) introduced the notion of pedagogies of discomfort as a way of disrupting the status quo and offering legitimacy and a platform to those voices which have been systematically silenced. She recognised that this approach was likely to cause discomfort to those who are used to being listened to, and used to being privileged above others.

Following the attacks, in 2001, on the World Trade Centre and the Pentagon, in the US, commonly referred to as 9/11, Zembylas and Boler (2002) noted that, while the grief and mourning for those lost in the terror attacks was a 'natural' response, there was a collective failure to try and understand the motivations that might underpin the actions of those who organised and carried out the attacks. They suggest that a pedagogy of discomfort which 'offers direction for emancipatory education' (p.2) is needed to challenge the potential 'violence of nationalism' (p.5) through a process of critical enquiry which explicitly probes the emotions in relation to patriotic and nationalistic beliefs and values.

The rationale given for invoking discomfort on a personal and emotive level is that critique purporting to be entirely rational, misses the impact that individual emotional investment has on collective thinking and behaviours. In the case of 9/11 the suggestion was that feelings of pride and love associated with the US national flag might in turn be associated with notions of liberal individualism, truth and justice. Such feelings, they argue, would understandably give rise to rejection and hatred in response to the attacks of 9/11, but also cloud one's ability to critically acknowledge the possible emotions of 'adversaries grievances (anger, injustice, distress [and] distrust) for US intentions' (Zembylas & Boler, 2002, p.7). The theory they posit is that

a critical exploration of emotions may provide a portal to the analysis of one's own unquestioned values, or the misunderstood actions of the 'other'.

However, a pedagogy of discomfort does raise ethical implications in relation to intentionally engaging students in learning that may induce elements of pain and suffering. There are those who argue that such levels of discomfort have justifiable pedagogic value such as Mintz (2013) or Felman (1992) whose work on teaching about the Holocaust makes a strong case for ethical exposure to stories of suffering and trauma as a necessary encounter for the teaching to have full impact. Berlak (2004) follows similar lines suggesting that 'confrontation and the intense emotional repercussions that are likely to follow may be essential to the process of eroding entrenched cultural acceptance of injustices' (ibid, p.124). Zembylas (2015) also agrees that discomfort may be an important factor in 'challenging dominant beliefs, social habits, and normative practices that sustain social inequities' (ibid, p.163). However he goes on to question the ethical responsibilities academics have in the learning environment. Regardless of the 'noble' intentions that lie behind their attempts to engage in such forms of pedagogy, he asks the question, 'where does one draw the line?' (Zembylas, 2015, p.164).

This is an important question, particularly when put in the wider context of Higher Education generally rather than just within specific disciplines such as politics and social justice which, by design, may include pedagogies of discomfort. An alternative model might acknowledge a place for some level of discomfort, but could stop short of promoting an approach that deliberately sets out to destabilise the emotional well-being of individuals. Such a model would not pose as a therapeutic model of learning, or expect academics to negotiate territory that would take them out of the academic into the therapeutic realm. Instead it could place careful boundaries around emotional discomfort and ensure that they are sensitively managed.

This thesis gathered data from each of the faculties in the single case study institution (see p79). It sought participant thinking on the political moment and the extent to which this had any bearing on what they include in their curricula and the methods

they employ in the teaching and learning process. So it is particularly pertinent to consider whether a pedagogy of discomfort would be relevant in each discipline, or indeed whether every academic would have the skills to facilitate such emotive territory. The latter question is of utmost importance, as Kumashiro (2002) reminds us, if academics choose to evoke discomforting feelings through their teaching, they must also have the skills to ensure that the potential harm wrought from such emotive experiences is dealt with appropriately. My suggestion is that a new pedagogic model should not avoid use of activities and resources that unsettle students and challenge them to reconsider their own biases, beliefs and assumptions. However, neither should it promote the use of harrowing experiences just for effect – academics are reminded of their duty of care to the student cohort.

2.6 The geographic, demographic and social context and the pedagogic implications

In addition to the political moment of this research, it is also important to consider what the literature tells us about the specific geographic, demographic and social context in which the data was collected, and potential implications for this research. As noted in Figure 5, the case study institution student demographic has a high proportion of local students.

It is, of course, dangerous to homogenise groups of people; however there are studies that have investigated the nature of local student demographics and point to particular findings. Archer (in Chapter 1 of Archer, Hutchins and Ross (2005) suggest the majority of the younger group of local widening participation students aged 18-24 have little experience of life beyond their immediate environs due to the economic limitations of their family situation. They indicate that the same may be true of the 24+ age group of local students which includes parents who have children at local schools, and family networks that for economic reasons tie them to the area (Archer, Hutchins & Ross, 2005). What this research fails to recognise is that the local

neighbourhood might include a small number of immigrant families, and schools where children and parents from different parts of the world mix and experience one another's cultures and customs. Whatever our social situation, the lived-in environment and the learned behaviours and language that stem from our locality all shape the people that we become and ways in which we think (Bloom, 2014; Shute & Slee, 2015).

Archer, Hutchins and Ross (2005) suggest that when a person's social situation has been limited to almost a singular experience, the parameters of their thinking may also, by definition, be limited. Butler (2005), in her work on relationships in the social and political arena, picks up on this theme, explaining that the limited experience of one person may lead them to make judgements about encounters beyond their comfort zone. She advocates that, instead of making such judgements or condemnations, it would be more helpful to recognise that one's own thinking and understanding is limited by the parameters of one's experience and find a humility in one's attempts to understand the 'other'. In order to meet this end, Butler (2005) suggests that it is not only reasonable, but arguably ethical, for students to experience the violence of cognitive dissonance. In pedagogic terms this suggests that there is a challenge for academics working in the HE environment to engage students in pedagogies that will expose their own boundaried-thought and open up opportunities to broaden their thinking.

2.7 Ethical violence in anti-oppressive pedagogies

The literature suggests that pedagogies of discomfort may have a significant role to play, particularly when set within the institutional context outlined above of local social and economic limitations and geographic isolation. Here perhaps, one might argue the need to challenge hegemonic thinking (Andreotti, 2011) is even greater than in institutions set within a more diverse and better connected, cosmopolitan context. As Zembylas (2015) explains, the purpose of a pedagogy of discomfort is to

invite students and teachers to 'embrace their vulnerability and ambiguity of self and therefore their dependability on others' (p.170). He acknowledges that in so doing the process may 'de-center' individuals by challenging 'cherished beliefs and assumptions' (ibid, p.170) in order to build a better understanding of the wider world and their role within it. As discussed, a pedagogy of discomfort intentionally taps into the emotional domain and manoeuvres through troubled knowledge. This requires skilled facilitation, and one might begin to wonder how this might be achieved within an institution, or whether such a demand is reasonable of academics across all disciplines.

Much of the literature around Boler's (1999) pedagogies of discomfort and the anti-oppressive pedagogies discussed in the work of Berlak (2004) are situated within the context of social justice education. Within this context it seems fair to engage in Butler's (2005) debate on the use of ethical violence within the teaching and learning arena. As Todd (2001) explains, a social justice educator who does not expose students to the suffering of others would be misguided in their approach, as she regards the emotional impact of suffering as an essential element of learning in social justice education. Mintz (2013) also upholds this view indicating that the paradox of experiencing suffering is a necessary part of the journey towards the eradication of suffering. He explains that such experiences can nurture compassion, 'inoculate' (ibid, p.215) against oppressive attitudes and empower students towards action.

Whilst the parameters relating to the geography and demographics of the region and the political moment, in which this research takes place, suggest that opening up horizons and challenging one's assumptions and norms may be a useful exercise, the Critical Global Pedagogies model questions whether such strong pedagogies as those of anti-oppression and discomfort, could justifiably be infused into the curricula, across the disciplines. Research data tells us that when students make university choices they do so on a complex set of options including the location of the institution, career prospects and specific discipline/subject choice (Maringe, 2006). The difficulty here is that a student choosing, for example, pure maths, or another

who chooses sports science, art history, fashion design, or accounting may not expect to be faced with pedagogies that take such a strong emotive approach on issues of social justice. Whereas it might be reasonable for those choosing subjects such as social policy, anthropology, criminal justice or medicine to assume that they might. However if the broadening of horizons and critique of one's own assumptions, values and belief systems is a justifiable aim, regardless of subject or discipline choice, then maybe a less evocative approach is needed.

2.8 Critical cosmopolitanism and border thinking

Critical cosmopolitanism offers an approach built on critical rationality (Mignolo, 2000) rather than emotive pedagogies. Mignolo's detailed paper entitled 'the many faces of cosmo-polis: border thinking and critical cosmopolitanism' (2000) takes the reader through a detailed history of the evolving faces of cosmopolitanism. The first he identifies as religious cosmopolitanism in which religions and their leaders sought to unify peoples through religious teachings and ethics. The second, Mignolo suggests, was national cosmopolitanism which discounted the 'dubious universality of the Christian God' (ibid, p.727) replaced the pope and emperors with the nation-state, and focused on the rights of the citizen. The third he identified as an ideology emergent in a postnational moment that concentrates on rights, justice and equality and includes the voices of the 'silenced and marginalised' (ibid, p.736). It is this third iteration in which Mignolo proposes the notion of 'border thinking' whereby those who are marginalised find a place at the centre of the discourse thereby challenging hegemonic thinking. In contrast to a pedagogy of discomfort, which targets the emotions, it could be that rational 'border thinking', which Mignolo identifies as the 'tool' of the project of critical cosmopolitanism, offers an alternative approach towards transformative learning in which students with limited experience of the world beyond their immediate environs have the opportunity to challenge their own assumptions and, through a process of rational thinking, explore alternatives.

One example that may be considered to follow the approach of critical cosmopolitanism through border thinking is given in the work of Kovach (2013). Kovach writes about her First Nations heritage and the realisation that her perspective as a member of Treaty Four which relates to the lands of 'southern Saskatchewan and small portions of southeastern Alberta and western Manitoba' (Kovach, 2013, p.110) was entirely different to that of her classmates. For Kovach, Treaty Four offered 'impressions of respect, history, endurance and belonging' whereas, when her classmates identified her as a Treaty member, it was not deemed a 'privileged positioning' but instead was often accompanied by 'derogations that laid shame upon a culture of people' (ibid, p.110). Her work since then, placing her on the borders of understanding, has led to dialogue redefining the treaties as a relational process of nurturing respect rather than treaties as a static 'thing' with derogatory connotations. Whilst the First Nations Canadian context of this approach is entirely different to the UK case study city in which this research is situated, it is possible that the principles of Mignolo's border thinking may offer ways of enriching the international curriculum and providing transformative learning opportunities for students in the UK environment.

2.9 Pedagogies of presence and reciprocity

Such a model requires presence and a pedagogy of reciprocity. Presence goes beyond the notion of student placements and the situative approach (Lave & Wenger, 1991) in which the learners literally place themselves in the context about which they are learning, and is typical of nursing, medicine, teaching, social work, business studies and language degrees (Fry, Ketteridge & Marshall, 2003). This situative approach offers students the chance to learn from experts, and to practise and develop their skills within an authentic working environment, under the supervision of those who already do the work that the student is training for. In her work on community partnership learning, Peterson (2009) suggests that social justice is sought and gained only when it 'takes place on equal ground, with a nurturing and

exchange of ideas from people who are leading, teaching and learning from each other in a flow that gives and takes but does not put one above the rest' (p.546). So presence is not only about a situative approach, it is also reliant on neutral territory, and dependent on re-framing the power dynamics to reach that neutral ground. This leads us to the notion of reciprocity.

Alasuutari (2010) explains that reciprocity is enacted in learning environments that recognise, 'the right of "the other" to create different narratives about what is real and ideal, which in turn calls for a responsibility to understand that our own narratives come from our contexts and are shaped by our histories and cultures' (p.67). She goes on to explain that by using this approach of reciprocity, 'we will not be trying to "win" the debate, but to listen to ourselves and others, to understand where we are coming from, to learn to collaboratively define common goals in our contexts and to work together – in solidarity' (Alasuutari, 2010, p.67).

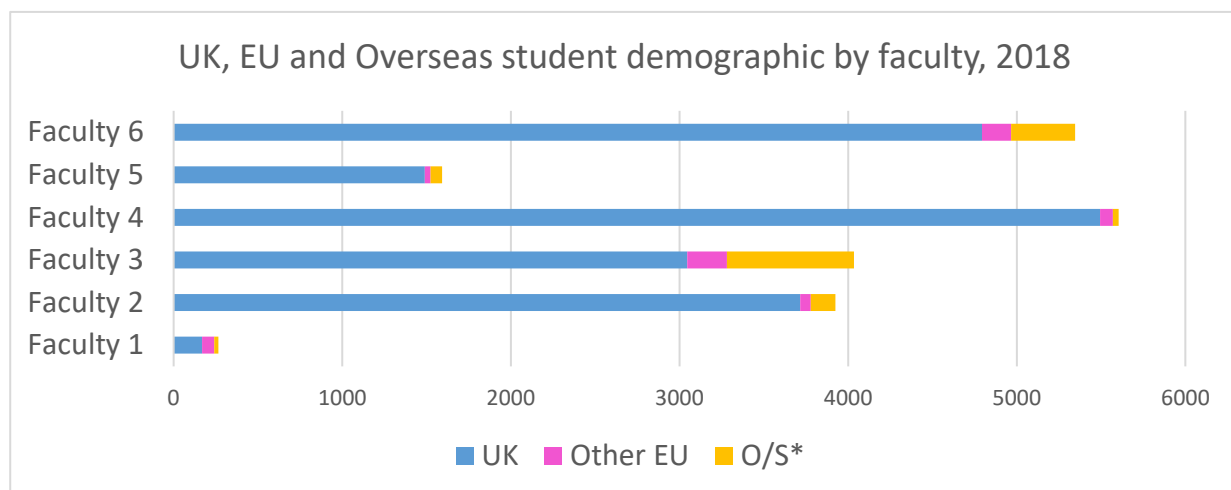
The suggestion, is that those engaged in a reciprocal pedagogy must be committed to: an open-minded approach; being challenged; working through difficult territory; and to contemplating why beliefs, norms and behaviours are as they are in a range of contexts. Unlike situative or placement learning, the reciprocal approach does not transmit from expert to novice. Instead it is dependent on: an exchange of ideas; a concerted attempt to demolish or re-negotiate the power dynamics within the dialogue; and a journey through challenging territory towards better understandings of perspectives that may destabilise one's own view of the world.

2.10 Pedagogies of encounter

The notions of reciprocity (Alasuutari, 2010) and border thinking (Mignolo, 2000) do seem to indicate that encounter is an important factor in internationalisation, as dialogue with 'the other' is a fundamental part of the learning experience. One might argue that there is an even greater responsibility to ensure that different perspectives are somehow brought together in the learning space, in a

demographically limited and geographically isolated region. One way of achieving this is through the use of the student cohort itself. However existing research tells us that this approach has potential issues. Firstly, making a single student a representative of their nation, age group, religion or culture would be a mistake, as it ignores individuality (Trahar, 2017) and, if the student is a minority in the room, and the power dynamic is weighed against them, this may put the student in a defensive position. Secondly, even if such issues could be reconciled, the diversity within a student cohort is not a given. If we consider the demographic make-up of student groups from the UK, EU and overseas at the case study institution, some subject areas are markedly more diverse than others as demonstrated in Figure 7. First-hand encounter on a peer-to-peer level may not then always be possible, or even advisable as the primary form of encounter, particularly where it may increase ‘othering’ rather than open up respectful dialogue.

Figure 7. UK, EU and Overseas student numbers, by faculty at case study institution (HESA 2018)



However, encounter can be facilitated in other ways. For example, Ignatian education, still used in Jesuit colleges today, pursues encounter across cultural borders through ‘dance, vernacular architecture, song, and the figural arts’ (Rodgers & Cumella, 2012, p.74). It places this engagement with the arts at the heart of its pedagogic approach and suggests that deep forms of learning and understanding can take place through such encounter. Rodgers and Cumella (2012) give the example of

the Geringsing cloths. They demonstrate how, by meeting the weavers, dyers and sellers, and by closely observing and photographing weaving processes, and learning the symbolism of each weave, the researchers were able to delve deep into the culture of the weavers. This process revealed the claims of unique historical lineage of the weavers as Bali's 'original people' (ibid, p.77) and offered rich insights into that culture that may not have surfaced simply from meeting or observing those communities.

In his paper entitled, 'Ignatian spirituality as transformational social science', Coghlan (2005) also makes the case for encounter, not through the person, but through a process. Here he posits that the practice of reading the same text three times, and reflecting on it three times, has alignment with the process of action research. In the Christian pedagogy, each time the text is read, the reader opens her/himself up to a new line of questioning by viewing the same text from a new perspective, or by focusing on different aspects of the text. The suggestion is that this immersive and reflective practice, brings an openly curious mind to the same moment, and enables one to develop a deeper understanding through this iterative process. Whilst Coghlan (2005) draws on this practice from a Christian perspective, his paper shows how a similar process can be usefully applied in action research.

Story-telling can also be used to combine both pedagogies of encounter and discomfort. For example, as Sinnerbrink (2015) explains, many films are intentionally designed to probe ethical standpoints and make the audience uncomfortable. Cinema, particularly the art house genre (as opposed to Hollywood 'happy endings' genre), has a long history of challenging assumptions and playing on the pre-conceptions of the audience. The same is true of theatre where, for example, Bertolt Brecht's 'The Resistible Rise of Arturo Ui' (1941) describes the rise of Hitler through the parable of a lovable gangster in Chicago during the Great Depression. It is the realisation half way through the play that the audience have grown to love Ui's charisma, that challenges the audience to examine how such a man came to power.

Encounter can also be thought of in terms of spirituality in its loosest sense.

Champagne (2003) framed spirituality as a way of knowing and being, through three interrelated modes: 1) sensitivity, which relates to human connection to the world through sense perception; 2) the relational, which focuses on closeness and separation of significant familial relationships and friendships; and 3) the existential which refers to time, space, and existence, or our connection with the present moment and how that unfolds over time. In terms of pedagogies designed for Higher Education, this invites approaches that involve the human senses, for example through taste, smell and sound and connection with the emotive and reflective self. As Schoonmaker (2009) suggests, this requires a kind of 'shoes off' learning. This 'shoes off' approach is normally considered as an analogy whereby the shoes are understood to be a protective layer that shields one from whatever is underfoot, and enables an individual to tread their chosen path without injury or mishap. By removing their metaphorical shoes the learner is invited to bare their soles to the experience, connect the senses with the reflective and emotive, and renegotiate their path more carefully than they might with their protective shoes on. An alternative pedagogic model, designed with cross-disciplinary intentions, could usefully incorporate the 'shoes off' approach, but set aside the notion of spirituality. Whilst spirituality may sit comfortably with some discipline areas, it may not with others, and therefore a model designed to be threaded throughout each discipline could utilise a 'shoes off' purely as a pedagogic approach which engages the senses and connects these with critical self-reflection.

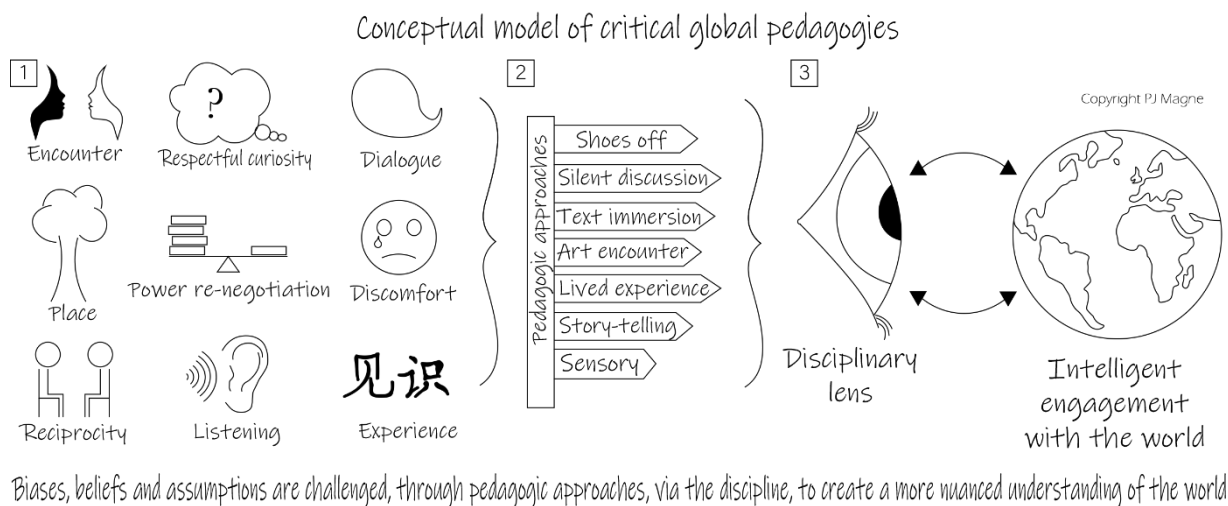
Pedagogies of encounter can, of course, also be facilitated by technology in numerous ways. Webinar technologies can 'virtually' bring people into the room either to present to, or interact with an audience or each other. As noted by Mihai (2014), webinars make exchange of ideas more accessible, rendering geographical borders irrelevant. Digital learning environments can also be configured to enable students in multiple locations or countries to work together on longer term projects, such as the Atlantis University project (Schneider, Bleimann & Stengel, 2009). Such interaction requires students to negotiate their roles, and in the process of

developing their projects, learn a little more about each other through the process of interaction. Each of these approaches offers pedagogic opportunities of encounter that may serve to challenge one's own assumptions and encourage a critical re-evaluation of one's own beliefs and the way one interacts with the world.

2.11 New conceptual model of Critical Global Pedagogies

Sections 2.4 to 2.9 identify a range of pedagogies relevant to a social justice approach. However my critique of the literature suggests that these pedagogies leave space for a new approach that may be a useful contribution to the development of global learning within the disciplines. The proposed conceptual model of Critical Global Pedagogies depicted in Figure 8 is an outcome rather than the starting point of this research. A critical reading of the literature gave genesis to the notion that a new model might be helpful - it enabled me to focus my research framework, and design interview questions to probe existing practice and opinion, specifically in light of the political moment. Ideas relating to the notion of Critical Global Pedagogies, born from my critique of existing pedagogies, further developed during the data collection process, in dialogue with the participants. The model itself began to take shape during subsequent analysis, and the final conceptual model of Critical Global Pedagogies, presented in Figure 8, (overleaf) was honed as elements of the concept crystallised during the write-up phase.

Figure 8. Conceptual model of Critical Global Pedagogies



The following explanation demonstrates how the pedagogic principles critiqued throughout this chapter are extended or modified, and subsequently combined with non-western pedagogic approaches to develop this new conceptual model of Critical Global Pedagogies.

The model comprises of three sections. Section 1 denotes a range of pedagogic principles. These are drawn from the literature, but in some cases adapted to facilitate considered and responsible use appropriate to the discipline and context. Section 2 points to a range of pedagogic approaches including some ‘non-Western’ learning methods that will facilitate new ways of engaging with subject matter, and shift the balance of power in the learning environment. Section 3 places the responsibility for the delivery of global learning firmly within each discipline. The model suggests that global learning should not be a ring-fenced or bolt-on option, but that the pedagogic principles and approaches should underpin a threaded use of global content and encounter throughout each programme. A more detailed explanation of each symbol within the proposed model of Critical Global Pedagogies is given below.

SECTION 1: PEDAGOGIC PRINCIPLES

RESPECTFUL CURIOSITY should underpin our use of language. It is important to start with the realisation that there are multiple perspectives and ways of doing things, and that each of these is underpinned by values and belief systems. Asking questions and being inquisitive is to be encouraged, but this should be from a position of respectful curiosity, rather than benevolence or tolerance (Kovach, 2013).

DIALOGUE has the potential to open up whole new ways of thinking and seeing the world. It can be engaging and impactful, but topics can be sensitive, so consider ways to structure the dialogue to ensure it will be transformative, rather than unwittingly reinforce epistemic arrogance (Andreotti, 2011)

PLACE has the potential to shift the power dynamics and open up new ways of learning. This can be done by taking learning activity into new spaces and the outdoor environment (Peterson & Warwick, 2015). On a more local scale it can also be achieved by reconfiguring the classroom layout to create different ways of interacting.

POWER RENEGOTIATION is core to critical forms of global learning. The Western model of education and the dominance of the English language have become forms of soft power (Andreotti, 2011; Lo, 2011). Encounter, interaction, groupwork and dialogue need to be designed in such a way that the power-balance shifts to open up space for emergent voices and ideas to be heard.

DISCOMFORT is likely to be an active element of global learning. Critical examination of one's own beliefs, perspectives, and behaviours can be unsettling, particularly for those who are used to being in positions of power (Boler, 1999). The intention in this CGP model is not to enter into therapeutic education: rather the academic is reminded of their duty of care to the students, and encouraged to design activities that may include by their very nature elements of discomfort, but remain safely within their academic skill set of facilitation.

RECIPROCITY relates to power re-negotiation, encounter and dialogue. Where the curriculum provides opportunities for students to engage with others, they must do so from a starting point that recognises they are the learner, not the learned. There is no privileged seat of power, no expert or novice. Students must be as willing to listen and learn, in solidarity, as they are to contribute (Alasuutari, 2010).

ENCOUNTER with the 'other' is an essential part of global learning. Encounter can be in many forms, this includes encounter with people from a range of cultures, belief systems, nations and so on. Face-to-face encounter can be very powerful, but the use of technology such as webinars and Skype can also increase encounter at minimal cost. Encounter can also be facilitated within mixed student groups – to do this well one must avoid 'othering', making the other exotic, or stereotyping. Instead one should design structured activity for students to focus on and learn to see the individual (Trahar, 2017). Encounter may also occur through deep exploration of, or engagement with art and artefacts (Rodgers & Cumella, 2012).

LISTENING is more difficult for those who are used to being listened to. The design of the global learning activity should redress this and develop listening abilities in some, and create opportunities for the less dominant voices to be heard (LiLi, 2002)

EXPERIENCE denoted by the Chinese symbol which means to 'experience, develop knowledge and sensibleness, widen one's knowledge, and enrich one's experience' (MDGB, 2008). Where possible the curriculum should include experiences that enable students to broaden their horizons and enrich their thinking and understanding of the wider world. This may take place through placements, encounter, and wider disciplinary activity.

SECTION 2: PEDAGOGIC APPROACHES

The way in which teaching is 'done' and learning is 'facilitated' can be instrumental in what is learned, and can also serve to empower or marginalise (Killick, 2018). There are ways in which common approaches used in Higher Education in the UK can be adapted with empowerment as the goal. For example in a group discussion the

academic can: learn to phrase questions to invite more considered responses; intervene and thank contributors who might otherwise dominate the discussion; engage with and give greater time to less dominant voices. However more creative or non-traditional Western pedagogic approaches can also be used to engage some of the principles outlined in section 1 of the CGP model. These are not limited to, but include:

SHOES OFF learning makes use of the senses and connects these with the reflective and emotive. For example students on an environmental management course may learn about waste management theory in the classroom. If taken to an open rubbish dump where they have a sensory encounter with the stench and scale of raw waste, this is likely to add another dimension to their learning that may impact on the way in which they consider waste management.

SILENT DISCUSSION in which discussion questions are raised and responses are given in silence, either using post-it notes and physical discussion boards, or online equivalents, gives all participants thinking time and the chance to engage.

TEXT IMMERSION is the practice of reading the same text several times, and reflecting on it several times. Each time the text is read, the reader opens oneself up to a new line of questioning by viewing the same text from a new perspective, or by focusing on different aspects of the text (Coghlan, 2005).

ART ENCOUNTER uses artefacts or performance as ways of encountering and exploring the 'other'. This can include anything from the analysis of a piece of music including a discussion with the composer, to the examination of woven cloth and the processes and symbolism behind it (Rodgers & Cumella, 2012)

LIVED EXPERIENCE might include activities such as a chemist shadowing the treatment routine of a patient; or a student of architecture building a structure from bamboo; or a computer programmer undertaking a placement with an emergency supplies logistics company. Each of these has the potential to add a deeper dimension to learning by exposing the student to real experiences (2011; Lave &

Wenger, 1991), that relate to their discipline, and the potential impact it might have on a local or global scale.

STORY-TELLING is a powerful tool for learning, used universally in the rearing of children, but less in the Higher Education environment. Story-telling in the classroom, or through theatre, music, dance or film can be carefully selected to assist in transformative learning by challenging assumptions and standpoints (Sinnerbrink, 2015)

SENSORY learning has the potential to tap into motor and muscle memory. It is commonly used in dance, sports training, acting and learning musical instruments but has the potential to be more widely used in other disciplines. For example it can be used in movement to enhance techniques in the chemistry laboratory; horticultural students can apply theory in terms of feeling different soil textures; veterinary students can learn to read pain in animals through touch; business management students may learn something about working patterns by experiencing 80% humidity in a work environment and reconsider ways in which that can be managed.

SECTION 3: DISCIPLINARY/SUBJECT CONTENT RELATING TO GLOBAL LEARNING

Most students in Higher Education have chosen the discipline that they wish to study. Academics generally are specialised in a given field and employed to develop and share that expertise. It is important to respect student and academic motivations, and use this as a springboard for engagement. This makes it vital for global learning to be embedded within the disciplines (Peterson & Warwick, 2015), so that it has relevance and applicability, and is threaded through the curriculum.

The notion of Critical Global Pedagogies, detailed above, is situated within a social justice framework and draws useful elements from the pedagogies and educational philosophies of Freire, Giroux and Andreotti. The nine icons on the left (section 1 of the model) indicate some of the principles that underpin Critical Global Pedagogies.

These include elements of pedagogies of encounter, reciprocity and discomfort (Boler, 2004). Place (where the learning occurs) and direct experience are also integral to the model, as are power renegotiation which favours the marginalised voices (LiLi, 2002), and the commitment to engage respectfully in listening and dialogue. Whilst the model draws on a number of existing pedagogies, it offers space for academics to adapt these to fit within the disciplinary context and the parameters of their ability to negotiate potentially disruptive and emotive learning. For example, whilst power renegotiation may be relatively easy to facilitate, academics may need to put safe parameters around the extent to which they use the emotive domain which is central to pedagogies of discomfort. Equally, both academics and students may need to consider their use of language and the rules of dialogue in order to create a space of respectful curiosity in new encounters.

These underpinning principles provide a basis for a range of pedagogic approaches depicted in the signpost (section 2 of the model). Such approaches can be used to shift the balance of power and introduce students to new ways of learning that may help them to see the world differently. Such pedagogies include silent discussion, art encounter, sensory learning, lived experience and text immersion. A core feature of this conceptual model is that it threads Critical Global Pedagogies through the disciplines (section 3 of the model). In other words, this model is not a 'bolt on' approach to existing programmes of study whereby a special day can be set aside for this form of learning. The model proposes that Critical Global Pedagogies should be integral, and use the disciplinary content as a means to challenge beliefs, biases and assumptions (Andreotti, Mario & deSouza, 2013), and to open up transformative ways of understanding the world (Nussbaum, 2002) over an extended period of time, in relation to the subjects that students have chosen to study. This bringing together of diverse teaching methods, underpinned by a set of pedagogic principles, delivered via the disciplines, is what makes this model unique.

CHAPTER 3. METHODOLOGY

3. Introduction

This chapter focuses on the research methodology, outlining its epistemological stance and the rationale behind this. It accounts for the single case study approach, and the data collection methods within this (Table 2). It lays out the ethical and practical considerations of the research design and demonstrates the ways in which the chosen methods fulfil the requirements of rigour, credibility and ethical considerations, which are vital elements of qualitative research methodology (Tracy, 2010).

Table 2. Data collection methods and timeline

| 2016 | 2017 | | | | | | | | |
|-----------------------------|--|----------------------|--|-------|-----|------|------|----------------------------|------|
| Dec | Jan | Feb | March | April | May | June | July | Aug | Sept |
| Ethics | | | | | | | | | |
| Documentary data collection | | | | | | | | | |
| | Pilot focus groups | | | | | | | | |
| | Academic Interviews | | | | | | | | |
| | | Student focus groups | | | | | | | |
| | Data transcription, immersion, familiarisation | | | | | | | | |
| | | | Data analysis: substantive, selective and theoretical coding | | | | | | |
| | | | | | | | | Written response academics | |

The design of this research project was underpinned, from its inception, by Tracy's (2010, p.840) eight 'big-tent' criteria for excellent qualitative research (Table 3. Tracy's Eight 'big-tent' criteria). Tracy proposes eight criteria which not only help to shape the chosen methods of data collection, but also enable researchers to determine, from the outset, the worthiness of their research, and ways in which it may make a significant contribution to the field.

Table 3. Tracy's Eight 'big-tent' criteria

| Criteria for quality | Various means, practices and methods through which to achieve (end goal) |
|--------------------------|--|
| Worthy topic | The topic of the research is: Relevant Timely Significant Interesting |
| Rich rigour | The study uses sufficient, abundant, appropriate and complex: Theoretical constructs Data and time in the field Sample(s) Context(s) Data collection and analysis process |
| Sincerity | The study is characterised by: Self-reflexivity about subjective values, biases, and inclinations of the researcher(s) Transparency about the methods and challenges |
| Credibility | The research is marked by: Thick description, concrete detail, explication of tacit (non-textual) knowledge, and showing rather than telling Triangulation or crystallization Multivocality Member reflections |
| Resonance | The research influences, affects, or moves particular readers or a variety of audiences through: Aesthetic, evocative representation Naturalistic generalisations Transferable findings |
| Significant contribution | The research provides a significant contribution: Conceptually/theoretically Practically Morally Methodologically Heuristically |
| Ethical | The research considers: Procedural ethics (such as human subjects) Situational and culturally specific ethics Relational ethics Exiting ethics (leaving the scene and sharing the research) |
| Meaningful coherence | The study: Achieves what it purports to be about Uses methods and procedures that fit its stated goals Meaningfully interconnects literature, research questions /foci, findings, and interpretations with each other |

Throughout the thesis, in the appropriate sections, I refer to Tracy's work and indicate how I have considered each of the criteria. For example Chapters 1 and 2 outline the relevance of internationalisation within the context of Higher Education in the UK and the contemporary political moment. They indicate the level of interest in this field and establish this as a worthy topic for research. In this chapter, the narrative demonstrates how each of the data collection methods respond to the relevant criteria from Tracy's model. My reflections on the use of Tracy's criteria are given in section 3.5. In addition, Appendix B gives further detail of each criteria, and outlines how each one is addressed within the thesis.

3.1 Theoretical constructs and epistemology

A common theme running through the previous chapter is the notion of social justice. Tracy's model indicates that a central pillar of rich rigour in qualitative research is the underpinning use of relevant and meaningful theoretical constructs. In the context of Critical Global Pedagogies this necessitates a critical theory approach which 'takes a critical stance toward our taken-for-granted ways of understanding the world' (Burr, 2003, p.2). The rationale here is that we cannot draw conclusions about policy without first exploring the discourses (discussed in the previous chapter) in which they sit. By analysing policy as process it becomes possible to consider its, 'constant construction, reconstruction, invention, reinvention, interpretation and reinterpretation' (Kelly, 2015, p. audio notes). This points towards a social constructionist epistemology which affords the opportunity to question 'objective facts' or the type of claims made in policy and marketing documents (Burr, 2003, p.6). The same epistemological approach also enables us to use tools such as critical theory (Giroux, 2006) to interrogate the language of this debate and its underlying assumptions and biases.

The five core research questions posed at the start of this thesis are founded on some of the principles of critical theory as outlined by Kincheloe and McLaren (2011). They

suggest that 'thought is fundamentally mediated by power relations that are socially and historically constituted; that facts can never be isolated from the domain of values; that language is central to the formation of subjectivity; that certain groups are privileged over others; and oppression has many faces.' (Kincheloe & McLaren, 2011, p.304). As such, the research invites participants to identify and comment on elements of practice that are enacted as part of internationalisation strategy, or (according to their perspective) the extent to which internationalisation at home should or shouldn't be on the Higher Education agenda, and their rationale for this.

By posing such questions, the research methodology is clearly based on a social constructionist epistemology which promotes the questioning of 'objective facts' (Giroux, 2005; 2006). This social constructionist approach also acknowledges that for many of the participants their contribution to the research will itself be socially constructed. By this I mean that in many cases the research interviews were the first time that participants had been asked to articulate their thoughts on internationalisation at home and other aspects of the internationalisation agenda including those that I include within the proposed model of Critical Global Pedagogies. Therefore, as is demonstrated by the pauses, qualifications, clarifications and associated gestures in the recorded data, participant responses were being actively constructed within the moment, within an institutional setting, and from a certain position relating to the individual's role or their relationship with the internationalisation agenda.

3.2 Single case study design

In order to facilitate a study that allows for in-depth exploration of the research questions around the justification of Critical Global Pedagogies within the curriculum, this thesis employs a single case study approach. Qualitative data and, in particular, the single case study design has been described by some (see Miles, 1979) as an 'attractive nuisance'. Yin (1981) makes a robust defence for the single case study as a

‘systematic research tool’, particularly when the aim is to examine a contemporary phenomenon in its real life context (Yin, 1981, p.59). This approach was chosen in favour of alternatives such as an online questionnaire delivered to a national audience, as it offers rigour through the generation of rich data which allows for a thorough interrogation of one case study from multiple angles.

Weick (2007) suggests that the generation of rich data is achieved through the design of a research tool that is as ‘complex, flexible and multifaceted as the phenomena being studied’ (cited in Tracy, 2010, p.841). It was therefore important in the instance of a single institution case study to attempt to view the research questions from various angles, using the ‘requisite variety’ (Weick, 2007) of theoretical constructs, and a range of data sources to build a comprehensive picture of interpretations, perspectives and practice. Another reason for the choice to concentrate on a single case study institution was the particular aim of exploring whether its distinctive characteristics have any particular impact on my call for Critical Global Pedagogies within the curriculum.

As explained in the introductory chapter, the aim of this research was to shift the focus away from the recruitment and integration of international students towards internationalisation at home. Whilst I am interested in internationalisation at home per se, the methodology was designed to probe what internationalisation at home looks like, particularly for ‘un-travelled’ students and those without the means to take advantage of travel opportunities whilst at university. This influenced the choice of case study institution which was selected on the basis of the characteristics below.

- Geographical isolation (relative to the UK): the fastest connection to the capital is a three and a half hour high speed train.
- Small city population: the city in which the case study institution is located is relatively small, with a population of roughly 256,000 residents in a region that is otherwise rural and sparsely populated.
- Overwhelmingly white local population: the white demographic of the city population is over 96% (ONS, 2012a)

- Overwhelmingly UK born: over 93% of the city population are UK born (ONS, 2012b)
- Relatively high intake of Widening Participation (WP) students: WP students are typically characterised as local, from poorer socio-economic backgrounds, often mature, with familial responsibilities (Archer, Hutchins & Ross, 2005).

These characteristics of the case study institution and its region made the line of questioning, which concentrated on internationalisation at home, even more pertinent than it might be in a more cosmopolitan setting. (The reasons for this are explored in Chapters 5 and 6).

3.3 Data collection methods and ethical considerations

In order to generate qualitative data and the multivocality of Tracy's (2010) qualitative research criteria, the following data collection methods were selected.

- Exploratory/scoping focus groups with educational developers from across the globe
- Documentary analysis of publicly available material which explicitly refers to specific terminology of the internationalisation agenda
- Semi-structured interviews of 18 academics from each of the faculties and levels of the institutional hierarchy
- 3 Short focus groups with 12 students
- Short written response questions with 6 academics who have completed a 20 credit Masters level module focusing on Internationalisation (see Appendix C)

The rationale and ethical considerations for each of these are discussed below. The limitations are discussed in summary at the end.

3.3.1 Initial exploratory/scoping focus groups with educational developers from across the globe

This data was sought in order to frame the research questions and gather the participants' interpretations of the internationalisation agenda; their overview of institutional engagement; and opinions on the role of educational developers within Critical Global Pedagogies. It attempted to test the worthiness of the topic (Tracy, 2010) by analysing participant responses for indications of how relevant, timely, significant and interesting this line of enquiry around internationalisation at home was.

The rationale for starting with this professional group is that typically educational developers have an overview of practices at their institution and keep a close eye on key agendas, policy and strategy (Chism, 1998). The first focus group took place at an international conference which had internationalisation as one of its key themes, thus providing a good opportunity to capture perspectives from key thinkers and practitioners at the forefront of this movement. The second focus group took place at a national conference and the third at a regional practitioners forum. In total the eleven focus group participants constituted of seven different nationalities were able to reflect on practice at eleven institutions in eight countries including: Canada, England, Hungary, Iran, New Zealand, the Ukraine, the US; and Wales. Whilst this data provides a snapshot of views taken in 2016, the use of the focus group facilitated rich discussion in which participants were able to articulate and test theoretical notions relating to internationalisation with each other, and compare practices at their respective institutions. Their conversations were audio recorded and informed the question design for the case study.

One point of methodological interest is that in the first round of ethical approval (Appendix D) I sought and gained permission for these focus groups to be videoed. Part of the rationale for this was to make transcription easier (by merit of being able to visually identify each speaker)(Cohen, Manion & Morrison, 2000), but the more

significant factor in terms of data was that video capture would also include non-verbal data. I considered this to be important because of the nature of the topic under discussion which, as Andreotti (2011), Freire (1970; 1992) and many others state, has the potential to be both difficult and contentious. Video would capture: the non-verbal expressions flickering across faces; the signifiers demonstrating when someone wanted to speak, but did not; and the body language responses to the contributions of others. Boler (2004) explains how important these non-verbal communications are, particularly in the context of 'democratic dialogue' and potentially 'troubling speech' associated with matters of internationalisation. Having read through so much literature on postcolonial discourses (Andreotti, Mario & deSouza, 2013) and pedagogies of hope (Freire, 1992; Giroux, 1997) the potential for troubling speech, even within the confines of a research focus group, with interested parties, was evident. Equally evident was the potential for participants within the focus group to react non-verbally to one another, all of which could add to the analysis.

The consent forms (Appendix D) allowed participants to make a choice. If one member or more of the group did not want to be videoed, then the focus group would be audio recorded instead, with the participants' permission. In the event, each of the three focus groups elected for audio rather than video recording. The transcripts were made within 10 days of each focus group, and attempted to capture some of the more significant non-verbal reactions (see excerpt Appendix E) whilst I was still able to play them back from memory, assisted by the audio recording.

In response to Boler's (2004) call to consider the messages of the unspoken word, and the dangers outlined by Newby (2010) of the dominant voice in discussion fora, I also introduced a new feature of data collection at the end of the focus group. Participants were given an additional 5-10 minutes following the focus group discussion to write down a series of responses to prompts (Appendix F). This method was in keeping with the discourse around listening to the silences (LiLi, 2002). This silent writing time was designed to enable participants to 'say' things that were not

included in the spoken discussion, which they felt should be represented. This also acted as an immediate verification of 'their' data in terms of the key points that they wish to draw out of the focus group.

Whilst the data from the pilot focus groups was used mainly to inform the design of the case study, which is the central focus of this thesis, the data gathered served to verify the worthiness of the research (Tracy, 2010) and the need for further investigation around internationalisation at home and the newly proposed model of Critical Global Pedagogies.

3.3.2 Documentary analysis of publicly available material which explicitly refers to terminology of the internationalisation agenda

This documentary analysis required a systematic search through existing documents and websites from the case study institution that publicly expressed aims and strategy relating to the research theme. In terms of selecting the documentary evidence, Scott's (1990) four criteria were used for assessing the quality of the documents and their relevance to the search.

1. Authenticity: is the evidence genuine and of unquestionable origin?
2. Credibility: is the evidence free from error and distortion?
3. Representativeness: is the evidence typical of its kind, and if not, is the extent of its untypicality known?
4. Meaning: is the evidence clear and comprehensible?

The search process followed several steps:

- Key terms were input one at a time into a search engine including: internationalisation; international; intercultural; cultural; global; partner; abroad; exchange.
- Each response (webpage or document) was logged and scanned for relevance
- In total 27 website pages and documents published by the case study institution were captured using NCapture software that would allow future interrogation of the material even if subsequently taken off line
- These data were stored in NVIVO (a qualitative data software tool)
- A systematic documentary analysis using Scott's four criteria (see above) and the search functions available in NVIVO identified key statistics, and the prevalence of particular words and themes.

This provided me with a picture of the key messages of the institution around internationalisation, which participants in the research might refer to, or be persuaded by. The data also allowed for later documentary analysis which identified key narratives and discourses of the institution in relation to the internationalisation agenda with the purpose of bringing them 'out into the open for discussion' (Bacchi, 2000: 50).

3.3.3 Semi-structured interviews of 18 academics from each of the faculties and levels of the institutional hierarchy

The semi-structured, 30-50 minute interviews sought to provide credibility (one of Tracy's (2010) Eight 'Big-tent' criteria for excellent qualitative research) to this study via the generation of thick description, concrete detail, and explication of tacit (non-textual) knowledge. The semi-structured format invited detailed responses from academic colleagues and encouraged them to look critically at the institutional position on internationalisation, their direct experiences of the policy in action, and

their thinking around internationalisation at home and notions relating to Critical Global Pedagogies. This data offered multivocality (Tracy, 2010) both in terms of subject discipline, and hierarchical position of each respondent within the university.

Participants were selected from across the faculties on the basis of formal responsibility for the internationalisation agenda, through to those who had a related interest in this area. Initially I approached Associate Deans of teaching and learning (ADTLs) from each faculty and asked them to identify potential participants. The ADTLs returned lists of names to me which also detailed the specific roles or responsibilities each individual had in relation to the internationalisation agenda. I approached prospective participants individually via email. Subsequently I made telephone calls to those who had responded to the invitation to participate to arrange interview times and dates. Participation was entirely voluntary (see Appendix G). The aim of this selective sample was not an assumption that participants would necessarily be representatives for their wider department, but rather that each individual would offer evidence of and some insight into the current practices within their discipline.

In sixteen instances the interviews were conducted in the participants' offices, with the ethical aim of maximising their 'ownership' of the interview in a familiar environment (Bolderston, 2012). Two of the participants elected to meet in my office; one because she did not have a quiet space of her own in which to conduct the interview; and the other because he sought a space away from his department in which he could respond freely and without distraction to the interview questions. The eighteen participants came from fourteen distinct discipline areas, and included lecturers, associate professors, associate deans, and two colleagues from the university executive group. Twelve were born in the UK, four in mainland Europe, and two originated from Asia.

Participants were sent copies of the semi-structured questions in advance (Appendix H), thus giving them time to consider their response. This was deemed important because of the aim to generate rich data (Weick, 2007). Dialogue which

concentrates on matters around Critical Global Pedagogies invites discussion on culture, religion, race and ethnicity. The language around each of these is complex and, as will be demonstrated in Chapters 4 and 5, reveals subconscious biases and assumptions which leave the articulation of one's ideas open to critique. By providing participants with the questions in advance they had time to familiarise themselves with them, determine whether they wanted to participate and, if so, to consider their responses (Minichiello, Aroni & Hays, 2008). Whilst this might reduce the number of revelations that someone caught unawares might share, it also potentially generates more thoughtful dialogue which considers the questions and responds to them in greater depth. In actuality no-one who had agreed to participate dropped out having seen the questions. Three prepared some written prompts in advance of their interview, and the other fifteen appeared to construct their responses during the dialogue.

The language of the interview questions was settled upon following a detailed correspondence between myself and my Director of Studies. Initially the questions were relatively direct with the intention of getting straight to the point within a short interview timeslot. However, a more subtle approach was needed, that allowed participants to demonstrate their thinking, consider their views, and comment on practice. The initial questions became an extended series of less leading questions, which provided evidence that I was later able to analyse. The development of the questions is demonstrated in Box 1, overleaf.

Box 1. Interview question development

Initial question format:

- To what extent is 'intercultural education' part of the internationalisation agenda at your institution?

Redesigned series of questions seeking evidence and reflection for later analysis:

- The key agenda that I am particularly interested in is the internationalisation agenda. Could you tell me what this agenda means to you?
- Can you give me some examples?
- What are the aims behind these activities/this agenda?
- Why do you think these have been the main focus?

Follow-up question if the intercultural element was not included in the previous answers:

- What does intercultural education mean to you?
- Can you give me some examples of internationalisation or intercultural education within your school/faculty?

Considerable thought also went into the chosen terminology of the dialogue. For example, whilst this thesis theorises on the language of postcolonial discourse, social justice and Critical Global Pedagogies, existing literature tells us that terms such as 'cultural education' are more easily defined by participants than 'global learning' (McCloskey, 2014). It is for this reason that 'intercultural' terminology was used in the interview questions. In addition to this participants were asked to consider the language used in a 'graduate characteristics' document published by the case study institution. The aim here was to garner participants' interpretation of the terms it included and their comment on its relation to practice.

It is worth noting that I finished each interview by asking participants to consider whether engaging in the interview dialogue had any impact on their thinking around internationalisation? And, if so, what? The aim of this question was to ascertain whether it had simply allowed participants to air their views, or whether in considering the questions put to them, participants had stumbled upon new thoughts in relation to the internationalisation agenda which might, or might not influence their future practice. Whilst this study is not designed as action research, which Bryman (2012) defines as a 'project in which the researcher and participants collaborate to find a solution' (p.397), often when using an iterative approach of intervention and evaluation, I am aware that participation in research can sometimes challenge participants' thinking and occasionally change behaviours (Foddy, 1993). This thesis certainly does not claim any changes in behaviour, as it did not set out to measure or test this, but as an Educational Developer I was interested ask participants whether their engagement in the interview had prompted them to think differently about the internationalisation agenda and Critical Global Pedagogies.

I considered member checking, also referred to as 'respondent validation' (Bryman, 2012), whereby the researcher, 'seek(s) views of members [participants] on accuracy of data gathered, descriptions, or even interpretations' (Richards, 2003, p.287) as part of the research methodology, but rejected it at the outset for the following reasons. Respondent validation is often cited as a way of building trustworthiness of the data and corroboration, or otherwise, of the analysis and findings (Bryman, 2012). However it does present a number of issues: firstly, the interview process itself forms a relationship and a level of mutual regard, which may result in a reluctance to be critical at the respondent validation stage (ibid, 2012). Due to my insider position, potential for this scenario was increased. Secondly, 'it is highly questionable whether research participants can validate a researchers' analysis, since . . . it is unlikely that social scientific analysis will be meaningful to [some] research participants.' (Bryman, 2012, p.391). Thirdly, and perhaps most importantly in this particular line of research, sharing the findings may give rise to 'defensive reactions on the part of research participants and even censorship' (Bryman, 2012, p.391).

Due to the sensitive nature of the dialogue around internationalisation, and the fear of engaging in such debate, it was possible that returning to the participants with my interpretation of the data could have been counterproductive, with the potential to cloud the integrity of the original data. As discourse analysis is a core facet of this research design, it was crucial to be able to 'unpack' the language, and specific words and phrases of participant responses, through analysis (Newby, 2010). I was cognisant that this had the potential to uncover uncomfortable reading of the data (as demonstrated in section 5.5) and could garner defensive reactions (Bryman, 2012). Returning to participants with such analysis not only ran the risk of damaging the researcher participant relationship (Carlson, 2010) but could also result in participants reframing or muting their initial responses, with the intention of making it more palatable or politically correct, rather like the Hawthorne effect (Wickstrom & Bendix, 2000) for a wider audience.

In order to protect the integrity of the original data and subsequent analysis respondent validation of the findings was rejected in favour of gaining respondent validation during the interviews and focus groups. As Harvey (2015) explains, the dialogic nature of the interview is a process in which the respondent constructs their 'utterances' and, 'has the right to author their own voice' (ibid, p.25). Rather than returning to participants post interview, I used a semi-structured questioning approach that enabled me to probe or clarify points that each respondent made, thus giving them license to expand, retract, or rephrase ideas, as they saw fit, at the time. This offered respondents the opportunity to adapt and/or validate their own utterances within the interview or focus group environment, and enabled me to employ methods of discourse analysis, so central to the aims of this research, with un-edited, original data.

Audio recording the interviews and focus groups, facilitated a high level of accuracy in transcription and trust in the data itself, and a number of other steps described in Appendix B were designed to mitigate for the exclusion of respondent validation, and to ensure rigour and credibility across the analytical process.

3.3.4 Short focus groups with students

The rationale for the 10-20 minute focus groups was twofold. Primarily it continued the multivocality criteria for effective qualitative research (Tracy, 2010) by ensuring that student voices were represented in the data. Secondly the choice of the focus group format was to encourage students to bounce ideas off each other and co-construct their ideas together (Breen, 2006), or indeed disagree with one another, as ideas articulated by one student might spark an alternative line of thinking in one of their peers. I was also keen to remove the intimidation factor of being interviewed on a one-to-one basis by an academic, and the potential for students to enact the Hawthorne effect (Wickstrom & Bendix, 2000) of offering the answers they thought I might like to hear, rather than their own frank responses. The focus group was deemed the best approach to facilitate this, as the interactions were mainly between the students thereby focusing the dynamic on their conversation, rather than my questions.

The intention was to conduct longer focus groups of 30-40 minutes, with a purposive sample (Bryman, 2012) of 4-6 students in each group from each of the faculties. In reality this proved difficult to organise, so in the event the focus groups were an opportunity sample which, due to happenstance, generated data from six diverse disciplines. With ethical considerations in mind, the focus groups were conducted in the Student Union building in order to be on 'their turf', and in an informal setting that might promote dialogue.

In order to stimulate discussion, I provided terminology 'flash cards' showing terms such as: transnational, multicultural, intercultural and international for the students to consider. This approach required some ethical consideration. The intention was not to influence participants, rather the stimuli cards were designed to introduce some of the language associated with internationalisation and Critical Global Pedagogies, thereby giving students a useful prompt for discussion. Prior to adopting the opportunity sample I had considered asking students to read a stimulus article, such as Megan Boler's (2004) work on Democratic Dialogue in Education. However

such articles contain strong, well-written arguments and may have unduly persuaded participants that the research is looking for a similar response. Therefore this was rejected in favour of the more open stimulus of flashcards.

3.3.5 Short written response questions with 6 academics who had previously undertaken a masters level module focusing on internationalisation

The documentary analysis, which took place first, indicated that part of the initial internationalisation strategy included the delivery of a Negotiated Study Module (NSM) to early career academics. The module was also mentioned in two of the early interviews with academic staff. As the internationalisation module had been a core part of the internationalisation strategy, short written reflections were sought from those who had previously undertaken and completed the module. These sought to find out whether the module had any bearing at all on their subsequent professional practice.

The written short response format was chosen for this particular data collection because, as with the student group, I was keen to avoid the Hawthorne effect (Wickstrom & Bendix, 2000). The ethical considerations here were particularly important, because having undertaken a module for which I was a module lead, these participants had already been exposed to my own views on internationalisation and the questions around Critical Global Pedagogies. Whilst this exposure to my teaching would have confirmed that I prefer frank and honest debate, even if that gives rise to uncomfortable and challenging viewpoints (whether they arise from the students, or my own pedagogic approaches), I could not rule out the possibility that some respondents would want to 'please' me with their responses. It seemed that this was even more likely to occur in an interview format, so this data was collected via written response whereby the participants responded to written questions, rather than to me in person. Methodology textbooks would suggest that the response rate may have been greater if I had enabled participants to send responses anonymously

to a third party. However because of the close nature of previous working relationships the disciplinary examples participants supplied would ultimately expose their identity. Ethically it was better to be transparent about this and simply ensure that all responses were voluntary. In order to mitigate the potential Hawthorne effect the questions were carefully worded, following supervisory discussion with my director of studies. For example, I initially proposed the following as my opening question:

Q. Did any aspects of the NSM on Internationalisation module have an immediate or lasting impact on practice? Please explain your response.

Whilst I wanted to keep the email format short to assist the task of answering questions without the need for further prompts or clarification, this question was deemed to be leading. So it was adapted and broken down into three separate questions.

1. Have you done anything since the PGCAP Negotiated Study Module which relates to internationalisation? If yes, please give a summary of developments.
2. What prompted you to facilitate those developments?
3. Did the Internationalisation NSM have any bearing on your thinking or subsequent action in relation to internationalisation? Please explain your response.

Although this approach extended the line of questioning, which I had intended to keep short (partly in the hope of gaining a greater response rate), the wording was more open thereby inviting less directed responses (Appendix J). This generated data which enabled me to analyse the level of impact of the module.

There were only six respondents from forty-seven invitations across six previous student cohorts, which means that the data cannot be generalised, but as will be shown in Chapter 4, the responses do give an insight to the limited level of impact that the module focusing on internationalisation has had as part of a larger internationalisation strategy. This is helpful in terms of the case study design and the

need, as Weick (2007) explains in relation to his research on fire-fighting, to consider as many factors as possible in order to try and understand the whole picture.

3.4 Thematic and discourse analysis

As noted at the start of this chapter the methodology is rooted in social constructionist epistemology which promotes the questioning of 'objective facts'. This called for an inductive form of analysis utilising qualitative thematic analysis coupled with discourse analysis (Newby, 2010). Although thematic analysis does not have an 'identifiable heritage' (Bryman, 2012, p.578), it is widely used in the process of analysing qualitative data. Bryman (2012) suggests that the process by which researchers identify the themes within their data varies. Some researchers note emerging themes following a line-by-line analysis of each page of transcript, whilst others have themes already in mind and concentrate on the data that answers to those themes. My approach follows the first of the two, as I had a clear idea of what I wanted to investigate, but no pre-conceived ideas about the responses the research might elicit. I also employed a systematic approach borrowed from Newby (2010) and Charmaz (2005) to interrogate and organise my data before arriving at the wider themes. In order to facilitate this in a way that enabled me to search and orchestrate the data I employed NVIVO software. Following the transcription of each interview and focus group, which assisted with my familiarisation of, and immersion in the data, NVIVO enabled me to systematically interrogate, code and re-code the data. While the data itself responded to the interview or focus group questions, the process of coding and re-coding, or categorisation and re-categorisation drew out a number of broader key themes which would provide the basis for discussion of the five core research questions.

Discourse analysis is a vital component in the analytical process for this research specifically because the nature of the Critical Global Pedagogies debate plays host to a whole set of open and hidden discourses in policy documents and interview data. In

order to unpick these one has to interpret 'the communicative intent and the communicative actuality and the consequences of both' (Newby, 2010, p.499). This is achieved by a line-by-line analysis of the data, and also through a cross-comparison of the responses given by each interviewee. NVIVO software played a particular role here as it enabled me to search for specific words, then take a second look at the data looking for related words, followed by subsequent searches for alternative phraseology which addressed the same theme. This iterative process allowed me to widen and refine searches and to filter the data as I categorised them into 'nodes' that I created in NVIVO. The reason for this cross-comparison is that the surface level message conveyed is often subject to an underlying discourse that may not immediately be apparent. Because we know that internationalisation invites conversation around some difficult themes such as ideologies, power and agency (Giroux, 1997), it was important from the outset to critically engage with the language to expose the discourses and the implications of these. It was also useful to see the frequency and volume of data placed under particular nodes, as this helped to identify common discourses and threads across the data set.

3.4.1 Thematic analysis

The first step of the analytical process was the transcription of the audio recorded interviews. This took place within three weeks of the data collection (sometimes beginning on the same day that the interviews took place) so that the data was fresh in my mind, and so that any significant non-verbal data such as body language and facial expression could also be recorded. This non-verbal data is deemed crucial as part of the wider case study dataset as it helps to enrich the data and tell a story that words alone may not capture (LiLi, 2002). Transcription began the analytical process because by listening acutely to the recordings I became more familiar with the data and began to build a picture of general themes. As recommended by Bryman (2012), transcription of early interviews began while later interviews were still being conducted. This iterative process gave me confidence to probe particular themes in

the later interviews, and to move on more quickly from questions that seemed to have less importance, thereby concentrating on the more pertinent discussion.

Following transcription the initial coding began. Here I identified a number of 'data units' and described them with a node. In this substantive phase I adhered closely to the language of the respondents to determine these initial nodes. For example one of the initial nodes was 'international student recruitment', as it was something spoken about in every interview (Table 4).

Table 4. NVIVO coded responses: International student recruitment

| | |
|-----|---|
| 001 | <i>so it is about international student recruitment, so direct student recruitment,</i> |
| 001 | <i>Because recruitment is such a key part,</i> |
| 002 | <i>internationalisation from the university perspective is recruitment of students</i> |
| 003 | <i>since 2012 I've started being interested in overseas recruitment ... so every year at least we used to go once in the Middle East; so Saudi, Oman, to try and find some places where you could find some students, try to build some partnerships, and find new PhD students</i> |
| 007 | <i>I did some British Council awards in Moldavia, the Ukraine, Russia, and our recruitment India.</i> |
| 008 | <i>recruitment and has changed a bit over the years and now includes internationalisation as part of my job. ... the main focus is on bringing in students from overseas, and the aim behind that is money</i> |
| 009 | <i>A lot of my time is spent nagging people about international student recruitment</i> |
| 012 | <i>we do contribute to the recruitment process by holding open days; I went to Malaysia for example to conduct a short course on an exam that is required for them to sit the screening exam in order to apply for medicine.</i> |

| | |
|-----|---|
| 013 | <i>Deliberate targeted activities, international recruitment, most universities like ours could not survive without the international students, they are a big stream of income</i> |
| 014 | <i>The hard line aims are international recruitment. Bums on seats and money in our pockets, to put it very crudely. Increasing international recruitment</i> |
| 015 | <i>So when I look back at it I would say that there have been two principle prongs to what has happened at [the case study institution]. And those two have been about international student recruitment and about international partnership development.</i> |
| 016 | <i>I'm being a bit harsh but that's the bottom line because at the moment his focus is off-setting the shortfall in UK recruitment with international numbers</i> |
| 018 | <i>I was responsible for international student recruitment for the school of xxxx</i> |

Having set these initial nodes based on the language used by the participants, a second sift through the data found other responses that did not include the word recruitment, but were clearly focused on that theme (Table 5). These were then added to the same node.

Table 5. Additions to NVIVO code: International student recruitment

| | |
|-----|--|
| 003 | <i>so it's for the first time exploring really where we can find these students, so we're sending probes here and there. It's monitoring how we deal with international applications very closely</i> |
| 010 | <i>they've set up recently a programme in an area of China where the students will study there for two years and then they will come here to finish their studies for that last two years. And at the moment it's looking like 50 if the students in China, probably about 35, and then it's looking to increase</i> |

| | |
|-----|---|
| 006 | <i>international students bring in money therefore, why can't we have lots of them.</i> |
| 009 | <i>So maybe the OVC's take on this would be to increase the international student footprint within the university,</i> |
| 010 | <i>I think it's about making us more competitive globally and bringing different nationalities and cultures to [the case study institution]</i> |
| 011 | <i>it's entirely about getting the money cos you've got warm bodies who you rather hope when they get here will enrich the university and there will be lots of warm words in the prospectuses about how it's an international university . . . it's all about bums on seats.</i> |
| 014 | <i>In the current market it seems to be whatever creates money. To be honest. That seems to be it. We need to have the money. We need to have the numbers. We need to have students</i> |
| 017 | <i>To me, regardless of the institutional take on it, for me it's purely business and I'm there to bring business into Xxxxxxxx University, that's my mission, anything else is a nice to have,</i> |
| 019 | <i>Internationalisation for the university we are talking about seems to be about getting international students to come to us,</i> |

This iterative process of initial categorisation searched particularly for repetitions of topics, and similarities and differences, as recommended by Ryan and Bernard (2003). In this case the word 'recruitment', was the common factor and, by looking for similarities and differences, I noted the same line of conversation in other interviews where the text did not include the term 'recruitment'.

In an attempt to add a further layer of rigour to this process I also engaged a colleague in a process of inter-coder reliability. In a professional doctorate it is

important to acknowledge the insider perspective that the researcher brings to their research and the notion that qualitative research relies not on objectivity, but the closeness to one's data – the aim of introducing inter-coder reliability was to check firstly that I was not ignoring significant themes, and secondly that the chosen terms of categorisation were representative of the data and emergent themes (Bryman, 2012). My colleague was given two anonymised transcripts and asked to blind open code, in other words to identify emergent themes without any prompt from me. Simultaneously I independently coded the same two transcripts. My colleague then sent me her open coded copies and these were merged with mine before a discussion took place. The merged blind coding can be seen in the examples below (Figures 9 and 10). The result of this was confirmatory and informative.

Firstly the coding confirmed that we were both picking up similar themes in the respondent narrative. For example in the following excerpt (Figure 9) we both identified that the geographical location of the case study institution was a significant factor in the participant response, in that the local characteristics reportedly suggest that parochial thinking is in evidence and needs to be addressed through skills development.

Figure 9. Blind coding: local geography and characteristics

p14

It means that we are creating students, or helping them to develop themselves in becoming people who can live and work in a globalised world, which is what we are, and it's ever increasing. A lot of students have not thought about, especially here in the [case study region], our students are often very local and very locally focused. They have not thought about their wider career in the wider world. And it's ever so important to make them aware that there is life outside the [case study region]. And a kind of skills they need to have in order to function in this world. And also encourage them to look further afield and look at careers available in the world, and not just the [case study region] or even the UK. There are so many more opportunities and possibilities. But I think they need to be prepared for it. Being an exchange student myself I know how different life is in different countries. Which you don't anticipate necessarily if you've never done it before. And language as well. Many of our students don't speak any foreign languages. So I think this is very important. And sometimes they don't realise how important it is in this world.

Polly

So let me stick with that particular group of students that you are talking about. So local students to this area. How do you open them up to that idea of living and going to work in a global world. Can you give me any examples from the curriculum that you know about?

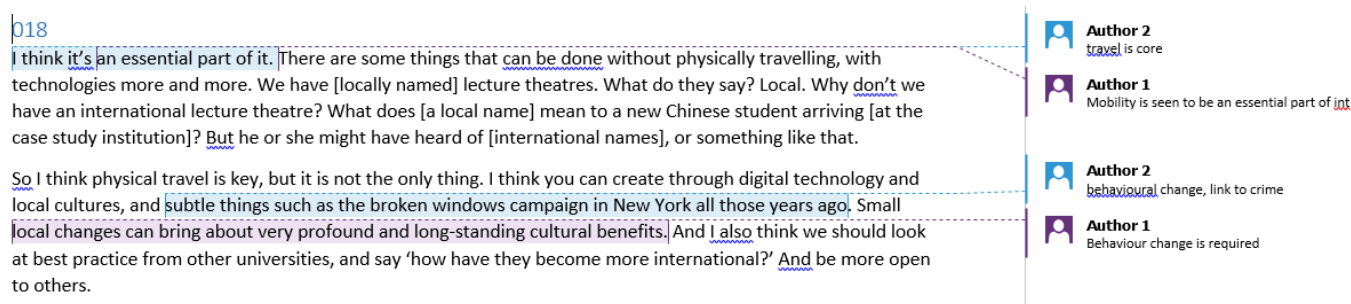
014

Yes. It's very difficult. I'm not saying that all of our students are locally focused, although a lot of them tend to be. We certainly have a lot who look further afield, and another disclaimer – a lot of them are mature, so there are reasons why they need to stay down here. But we certainly try to encourage them by offering exchanges.

- Author 2**
Focus on our students development
- Author 1**
Globalised world perspective
- Author 2**
Our geographical location – means internationalisation even more important
- Author 1**
Reports parochial students
- Author 1**
Indication of participant values: need to develop openness to cultural perspectives
- Author 2**
Skill development - functionality
- Author 2**
International life needs to be prepared for
- Author 1**
HE should prepare students for global career
- Author 2**
Importance of knowing a language
- Author 2**
Demographic of students – some want to stay local or have to, and some 'look further afield'
- Author 1**
Important to have international experience, however long or short

Secondly the language that each of us used in our initial coding facilitated a discussion about the language I could use to make sense of the data as I devised and attributed nodes in NVIVO. Two examples are given in Figure 10.

Figure 10. Blind coding: Travel/mobility and behaviour change

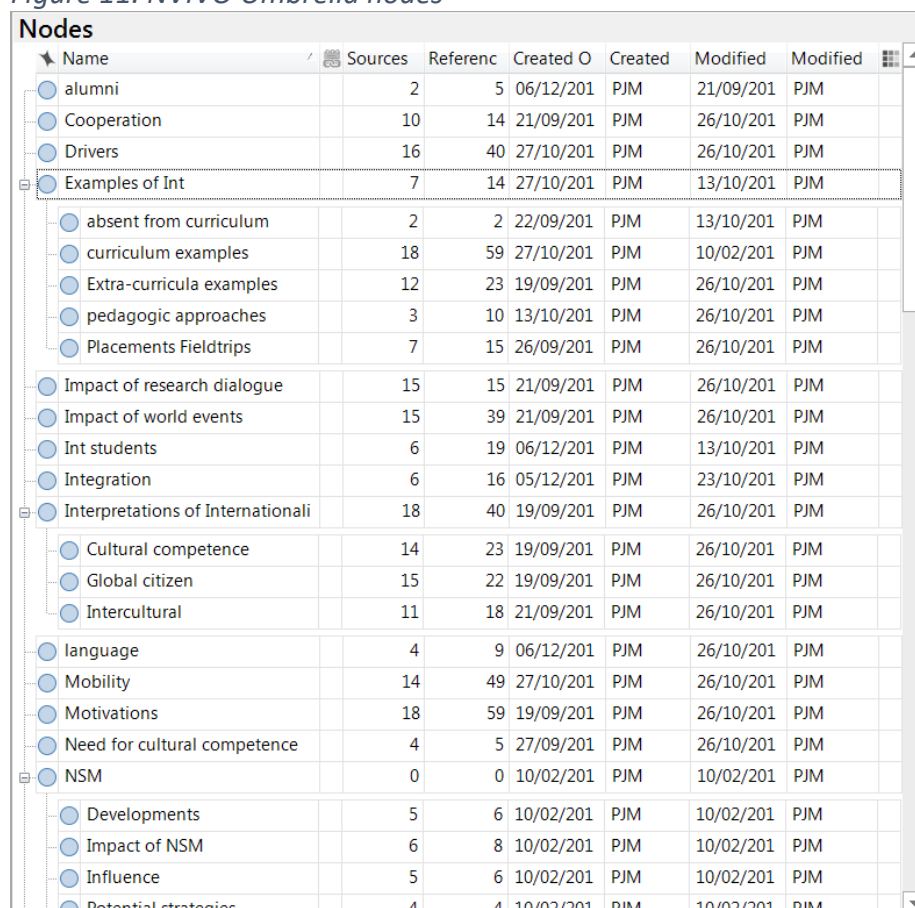


The first was a discussion about the distinctions between travel and mobility. This has translated into a theme that develops on a number of levels throughout Chapters 4 and 5 in relation to staff and student mobility, and whether Critical Global Pedagogies can be achieved without travel. The second informative discussion in this excerpt relates to behaviour change and helped to frame a wider discussion about the narratives that underpin behaviour and whether a curriculum inclusive of Critical Global Pedagogies may be able to inform changes in thinking and behaviour. This interrogation of open blind coding was conducted across two full transcripts before I continued with the second phase of coding across the wider data set.

The second stage of filtering looked at recurrences between similar types of response that could be grouped together under an overarching idea. Charmaz (2005) refers to this as focused coding, as it takes the 'first stab' codes and attempts to bring some order to the second stage in which one starts to make more ordered sense of the data. For example, this is where all the data coded under recruitment was subsequently grouped with other initial nodes including: financial, economic, reputation, and intercultural under the parent node of 'drivers'. In such cases the initial nodes were reconfigured under a new node. In other cases, where there was a set of clear distinctions, each of which required further investigation in terms of their

relational configurations, the initial nodes were left intact, but grouped under a focused parent node. This is demonstrated in a screenshot of my NVIVO project Figure 11.

Figure 11. NVIVO Umbrella nodes



The screenshot shows the NVIVO 'Nodes' list. It features a tree view on the left with expandable nodes, and a table on the right listing the details for each node. The table columns are: Name, Sources, Referenc, Created O, Created, Modified, and Modified. The nodes are organized into a hierarchy, with 'Examples of Int' being a parent node for several sub-nodes.

| Name | Sources | Referenc | Created O | Created | Modified | Modified |
|-----------------------------------|---------|----------|-----------|---------|-----------|----------|
| alumni | 2 | 5 | 06/12/201 | PJM | 21/09/201 | PJM |
| Cooperation | 10 | 14 | 21/09/201 | PJM | 26/10/201 | PJM |
| Drivers | 16 | 40 | 27/10/201 | PJM | 26/10/201 | PJM |
| Examples of Int | 7 | 14 | 27/10/201 | PJM | 13/10/201 | PJM |
| absent from curriculum | 2 | 2 | 22/09/201 | PJM | 13/10/201 | PJM |
| curriculum examples | 18 | 59 | 27/10/201 | PJM | 10/02/201 | PJM |
| Extra-curricula examples | 12 | 23 | 19/09/201 | PJM | 26/10/201 | PJM |
| pedagogic approaches | 3 | 10 | 13/10/201 | PJM | 26/10/201 | PJM |
| Placements Fieldtrips | 7 | 15 | 26/09/201 | PJM | 26/10/201 | PJM |
| Impact of research dialogue | 15 | 15 | 21/09/201 | PJM | 26/10/201 | PJM |
| Impact of world events | 15 | 39 | 21/09/201 | PJM | 26/10/201 | PJM |
| Int students | 6 | 19 | 06/12/201 | PJM | 13/10/201 | PJM |
| Integration | 6 | 16 | 05/12/201 | PJM | 23/10/201 | PJM |
| Interpretations of Internationali | 18 | 40 | 19/09/201 | PJM | 26/10/201 | PJM |
| Cultural competence | 14 | 23 | 19/09/201 | PJM | 26/10/201 | PJM |
| Global citizen | 15 | 22 | 19/09/201 | PJM | 26/10/201 | PJM |
| Intercultural | 11 | 18 | 21/09/201 | PJM | 26/10/201 | PJM |
| language | 4 | 9 | 06/12/201 | PJM | 26/10/201 | PJM |
| Mobility | 14 | 49 | 27/10/201 | PJM | 26/10/201 | PJM |
| Motivations | 18 | 59 | 19/09/201 | PJM | 26/10/201 | PJM |
| Need for cultural competence | 4 | 5 | 27/09/201 | PJM | 26/10/201 | PJM |
| NSM | 0 | 0 | 10/02/201 | PJM | 10/02/201 | PJM |
| Developments | 5 | 6 | 10/02/201 | PJM | 10/02/201 | PJM |
| Impact of NSM | 6 | 8 | 10/02/201 | PJM | 10/02/201 | PJM |
| Influence | 5 | 6 | 10/02/201 | PJM | 10/02/201 | PJM |
| Potential strategies | 4 | 4 | 10/02/201 | PJM | 10/02/201 | PJM |

Here for example you can see that the parent node 'examples of internationalisation' captured a number of distinct sub-nodes: 'absent from the curriculum; curriculum examples; extra-curricula examples; pedagogic approaches; placements & fieldtrips.'

The third and final stage of the thematic analysis concentrates on developing theoretical explanations of the existing nodes and the relationships between the nodes as a set of variables. If we stay with the example of 'examples of internationalisation' given above, the explanation (discussed in more detail in Chapters 4 and 5) is that there are examples of Critical Global Pedagogies within the curriculum, but there is a concentration on field trips and extra-curricula activity which leaves gaps, (in terms of Critical Global Pedagogies), for those who are unable to travel. This final stage of theoretical analysis gives rise to some key themes that

became central in the subsequent discussion. This iterative filtering process forms the basis for the structure of the following chapters.

3.4.2 Discourse analysis

The iterative process of thematic analysis outlined above provided a space in which I was able to apply critical discourse analysis both to the documentary evidence and the interview narratives. Like thematic analysis, the term discourse analysis is used to describe a wide range of approaches. In essence it 'is concerned with the way in which we use language' (Newby, 2010, p.495) and seeks to uncover the meaning behind the language (a key feature of postcolonial discourse, (Andreotti, 2011)) and the significance of what is being said in the interviews and focus groups, or portrayed and documentary data. For example, one of the techniques outlined in section 3.2.3 was to put a graduate attributes document (Appendix K) published by the case study institution in front of the academic interviewees and ask them for their response to this.

As noted by Bryman (2012), documents are rarely neutral devices; they are designed with an audience in mind and often seek to accomplish things. This document of graduate attributes has a narrative of its own. It is a publicly available document primarily designed to demonstrate the way in which the case study institution wants to present an image of its graduates to the outside world. This in turn provides a message for students: 'this is what you should be aspiring towards', and to academics: 'how are you enabling students to achieve this?' As Foucault's (1981) work reminds us, there are clear power dynamics at play here. The aim of asking academics to respond to this document was to generate data that could later be interrogated to identify: what could be learned about the intended messages of this document; how those messages are received; and the extent to which it dominates, controls or influences the academics' thinking in relation to Critical Global Pedagogies and the wider internationalisation agenda.

In order to make sense of this, three basic discourse analysis questions, provided by Potter (2004) were applied, not only to this example, but across the whole data set:

1. What is this discourse doing?
2. How is this discourse constructed to make this happen?
3. What resources are available to perform this activity?

What was interesting about this approach is that whilst only one document was brought into the interviews, this often sparked comment on wider documents and academics' interpretations of the games at play (Foucault, 1977) in the wider institutional discourse around internationalisation. Respondents provided their own interpretation of what these documents are designed to do, and generated a set of responses which invited further critical discourse analysis. In each case I was able to examine: the discourse of the individual and the intentions (conscious or otherwise) behind it; the extent to which they self-identify with, or reject the discourse of the case-study institution; and the resources that underpin the activities of these discourses. This analysis is 'unpacked' in Chapters 4 and 5.

3.5 Reflections on Tracy's eight 'big-tent' criteria

As demonstrated throughout this chapter, Tracy's eight 'big-tent' criteria for qualitative research (2010) acted as a useful framework for the design of this project. Of particular relevance in relation to the methodology are rich rigour, credibility and ethical considerations, which I shall focus on here. For a summary of ways in which all eight criteria have been addressed, and where the discussion is located within the thesis, please see Appendix B.

At the outset Tracy's criteria focused attention on ensuring that complex theoretical constructs, framed around social justice and critical liberalism, and a clear epistemological position, provided a basis for rich rigour. By reviewing the work of

Freire (1992, 2001), Andreotti (2011), Illeris (2014) and Giroux (2006), and complex theories around culture and cultural capital which refer particularly to the work of Hall (1996), Zepke and Leach (2005), and Trahar (2007), I was able to frame the data collection and subsequent analysis of the data.

To further ensure rigour within a single case study design, it was clear that the sample must include multiple sources of data, with the aim of providing a rich data set of multiple perspectives and multivocality (Tracy, 2010). This was achieved by gathering data from academics and students from a range of disciplines, coupled with analysis of publicly available documentary data. To foster credibility, the data collection was conducted with particular care given on my part to the use of neutral responses, which did not indicate judgement about current practice or participants' views. Clarification or explanation of participant responses was sought to minimise any assumptions about shared understandings. Participants were asked to give their interpretation of terms such as cultural competency and global citizenship taken from one of the documents gathered for documentary analysis. This added another layer of rigour by opening up an opportunity for participants to voice their own perspectives on documentary data, thus providing deeper insight to my subsequent analysis of the full data set. The use of this multivocal approach facilitated a detailed analysis of the data, which was used to build a credible picture (Weick, 2007) of practice relating to internationalisation at the case study institution.

Credibility of this study is further facilitated by the research design, which offers concrete detail and thick data (Tracy, 2010) evidenced in the following chapters and appendices. Where relevant, these data include gestures and facial expressions. These demonstrate non-textual knowledge (ibid), such as the feeling, hesitation, emotion, or meaning behind the spoken responses, thus adding an additional level of clarification of the data, and weight to the analysis. For example, a number of pauses in responses from academic staff indicate that in some instances participants were taking time to carefully frame their responses and consider the language they might use. Finger tapping on the table underscored the importance that some respondents

attributed to specific comments, whilst hands raised in the air often indicated incredulity or resignation in relation to some of the dialogue, particularly around contemporary politics.

Credibility is also offered through the inclusion of a number of appendices, which enable the reader to see longer sections of individual participant transcripts, and full sets of data that have been coded to a specific 'node' or category. Whilst I have tried only to include relevant appendices, the addition of extended data offers the reader further insight, and confidence that the data has been properly presented and analysed in the thesis.

As outlined throughout Section 3.2, there are a number of ethical considerations in relation to each data collection method. For example, as an 'insider' I had to carefully consider relational and situational ethics (Tracy, 2010) and how these might influence the data collected. Such ethical consideration framed, not only the methods I chose to use, but also where I conducted the research, and the role I took in each of those data collection points. For example, 16 out of 18 interviews of academics took place in their offices, thus handing the situational power dynamic to the participants. Ethical consideration also informed the way in which I conducted the interviews and distanced myself from shared assumptions. In order to hand power and a sense of agency to the students, I conducted the focus groups on their 'territory' in the Student Union. Academic colleagues who had previously completed a module that I had taught were invited to respond to written questions via email, thus removing me from any dialogue or face-to-face contact that might initiate the Hawthorne effect (Wickstrom & Bendix, 2000).

Culturally specific ethics were particularly important in the earliest stages of my research with the pilot study focus groups which took place at international conferences. Early reading of Boler (2004) and LiLi (2002) in relation to democratic dialogue and listening to silence, led to the innovation of a silent writing methodology following a focus group discussion. This approach was specifically

introduced to rebalance the conversation in an international, and culturally diverse context.

Exit ethics were considered at the start of the research process in terms of anonymity of the participants. For the pilot study, focus group participants were from across the world and therefore participant-chosen pseudonyms were an adequate way of anonymising the data. Whilst the reader may make assumptions about my 'insider' positioning, and the institution to which that relates, I have removed all references to the identity of the case study institution. In order to provide anonymity this meant that some documentary data and statistics about the region were excluded from the appendices. Academic staff and students are given numeric identifiers and, in some cases, the gender has been changed to provide anonymity. For some aspects of the discussion it was relevant to include a disciplinary identifier, but in order to maintain confidentiality, individual programme titles are not given.

3.6 Limitations of chosen methodology

Whilst using a single-case study institution was a deliberate choice involving a variety of data collection approaches in order to generate rich data (Weick, 2007), the single-case study methodology does present a number of limitations. Firstly, whilst my position as an 'insider' offered good access, particularly to colleagues at the institution, it also meant that some interviewees assumed a shared understanding of terms and local politics. I therefore had to be careful to ask participants to explain what they meant at certain points in the interviews. As noted in section 3.3.5, whilst the data is of course anonymised for this thesis, participants, particularly those who had previously completed a module which I led, were aware that their identity would be known to me during the analytical process by nature of the data about their disciplines and my 'insider' knowledge of the institution. This may be one of the reasons for a low response rate within that particular group.

Secondly, the unique characteristics of the geographically isolated, demographically white region have the potential to give very particular findings, which may not be easily generalizable to other Higher Education Institutions. The political moment of Brexit and the Trump administration, another unique feature of this research, also may surface particular political discourses which at another time would be different. It is therefore important to acknowledge the unique set of circumstances that this research methodology is designed to engage with, and the specific commentary it may offer.

Thirdly, the eighteen interviews with academics provide insights from multiple perspectives and rich data that allow for detailed analysis in the way that a much more widely distributed survey might not achieve (Newby, 2010). However, these views cannot be claimed as representative of the wider academic community. The same limitation might also apply to the findings of the student focus groups which were small in number and short, and to the six written responses of those who had previously undertaken a module focusing on internationalisation. Whilst these various sources of data come together to provide a detailed picture of a complex question around internationalisation at home, the conclusions in the final chapter will acknowledge the specificity of the findings, and point towards subsequent research that would help to build a broader understanding of Critical Global Pedagogies activity within Higher Education.

CHAPTER 4. PRESENTATION OF THE DATA

4. Introduction

This chapter presents verbatim and categorised data. It uses the interview questions as a structure, thus demonstrating how the participants navigated the thinking process in the interviews and focus groups. The data presented here are a small portion of the full data set, but the quotes given in the following findings represent key perspectives which emerged from the detailed analytical process outlined in the methodology section (Chapter 3). The verbal responses are occasionally long and unapologetically written in their verbatim form, as the language used often reveals underlying, sometimes unconscious, discourses. In one or two cases physical expressions, such as raising both hands in a sign of defeat, or clasp head in hands denoting frustration, are also indicated in the text to assist the readers' reading of the data.

Interpretation of the data proffered in this chapter will stick closely to the responses given and aims to shed light on participants' articulation of the internationalisation agenda. The aim is to give readers an insight to the richness of the data and how I have interpreted it. A deeper discussion of the core themes emergent from the data analysis process will follow in Chapter 5.

4.1 The purpose of Higher Education

In order to frame the dialogue about internationalisation I wanted the research participants to first articulate their view of the purpose of Higher Education. They were asked, 'What do you think is the purpose of Higher Education?' The intention here was twofold: firstly, it would give me some context in terms of the Higher Education model individual interviewees espoused (discipline only, social mobility, professional gain, philosophy and learning). Secondly, having framed the discussion in this way, the questions were designed to enable the participant to give a critique of internationalisation in light of the Higher Education model they ascribed to. This was

to try and minimise the Hawthorne effect (Wickstrom & Bendix, 2000) thereby avoiding the temptation to seek and supply the 'right' answers, in favour of encouraging participants to articulate their own perspective from the outset.

Responses to the question about the purpose of Higher Education were complex, with most respondents suggesting multiple purposes of Higher Education. Initial categorisation of the full data set identified three broad themes emerging from these responses: discipline focused - knowledge as capital; competency based – skills and employability agenda; and transformative learning.

4.1.1 'Knowledge capital'

005, points to a primarily discipline focused, knowledge based model.

I hope they have an interest in science, and of course that's not the only aim but that's my wish that someone will progress in a scientific career, and an important aim is that they have an ability to apply for jobs and get a job or progress to a masters or PhD. (005)

Whilst this was articulated in terms of simply wanting to learn a particular subject there were clear tones of knowledge as capital, which Hanushek and Woessmann (2015) describe as cognitive skills which contribute to the economic benefit of nations.

In 005's response the first given desire is that students will '*have an interest in science*'. The value placed on the discipline is prioritised above other educational aims. This knowledge value is then taken beyond the undergraduate level, in pursuit of further knowledge gain at '*masters or PhD*'. The aim to '*progress in a scientific career*' further accentuates the notion of knowledge as capital. Whilst the disciplinary knowledge may help a graduate to secure a job, the word '*progress*' seems to suggest that graduate level disciplinary learning is just one step in the pursuit of building further disciplinary knowledge.

Other respondents also alluded to the gain of knowledge capital, but only as one element of Higher Education, in combination with several other elements:

opportunity to gain knowledge, to have experience, us to be able to prepare them for the real world. (001)

Strictly speaking it is about giving students a Higher Education, so a degree. But it's much more than that . . . (014)

Well there's the degree obviously, and then there's the professional qualifications they get that go alongside it, but it's bigger than that really . . . (017)

4.1.2 Competency based learning

In their initial responses 12 of 18 academics suggested that the purpose of Higher Education is twofold: a mix of discipline knowledge and the development of a set of skills that will make the graduate more appealing to the employer. For example 001 and 014 acknowledge the value of knowledge or a degree, as per 005. However they emphasise notions of 'equipping', 'transferrable skills', 'employability and careers', thus demonstrating a clear line of sight towards a competency based approach designed to facilitate entry to the career market.

opportunity to gain knowledge, to have experience, us to be able to prepare them for the real world. it's that journey, that process that they've gone through, it's the whole experience that makes them the person that they are at the end of it, so it's about learning and academic development, but it's so much more as well. (001)

Strictly speaking it is about giving students a Higher Education, so a degree. But it's much more than that. . . Some programmes it probably still is the case that students do a specific degree and that would enable them to go to a certain job. It is certainly not the case for history where it's not about the degree per se, but it's about all the skills that go along with it. And all the experience they gather. It's almost like it is preparing them for the modern career, and modern life, and it

comes with a set of transferrable skills that you can apply to a number of different careers. (014)

4.1.3 Transformative learning

A third group of academics give more nuanced responses to the purpose of Higher Education question. While they acknowledge the economic business model of Higher Education in the UK and the larger world market, they put a different set of ideals forward. These lean more significantly towards a critical liberal perspective and notions of opening up one's mind (003), having a transformative experience (012), and going on a journey of self-realisation (019).

In terms of HE, we want a job, knowledge, opening up our minds, learning to think. . . it's being in a world for a few years where you have the freedom to think whatever way you want to, and then you are guided through this path hopefully in a positive way. You learn to open your mind really, you learn to realise how endless the limits are, that's what HE provides I guess. (003)

I think universities in their real sense are a transformative experience whereby you begin not only to understand your own potential, but to respect the potential of others and thereby the diversity of the world. You learn to really live to your highest potential, but also to facilitate for others to have that same point in life. . . [HE] is a wonderful place where people are challenged and then facilitated to rise above their basic levels of existence, to dream big, to aspire to great dreams. And universities to me are this wonderful place that affords people like me, who would otherwise have had no chance in life, to dare to dream of something. (012)

it's a self-realisation of potential (019)

Such responses demonstrate that, despite working in an institution founded on neoliberal principals, there are individuals within the organisation who have a more idealistic perspective. The language used in this category of responses focused on the individual, potential, daring to dream, self-realisation, and respect. This

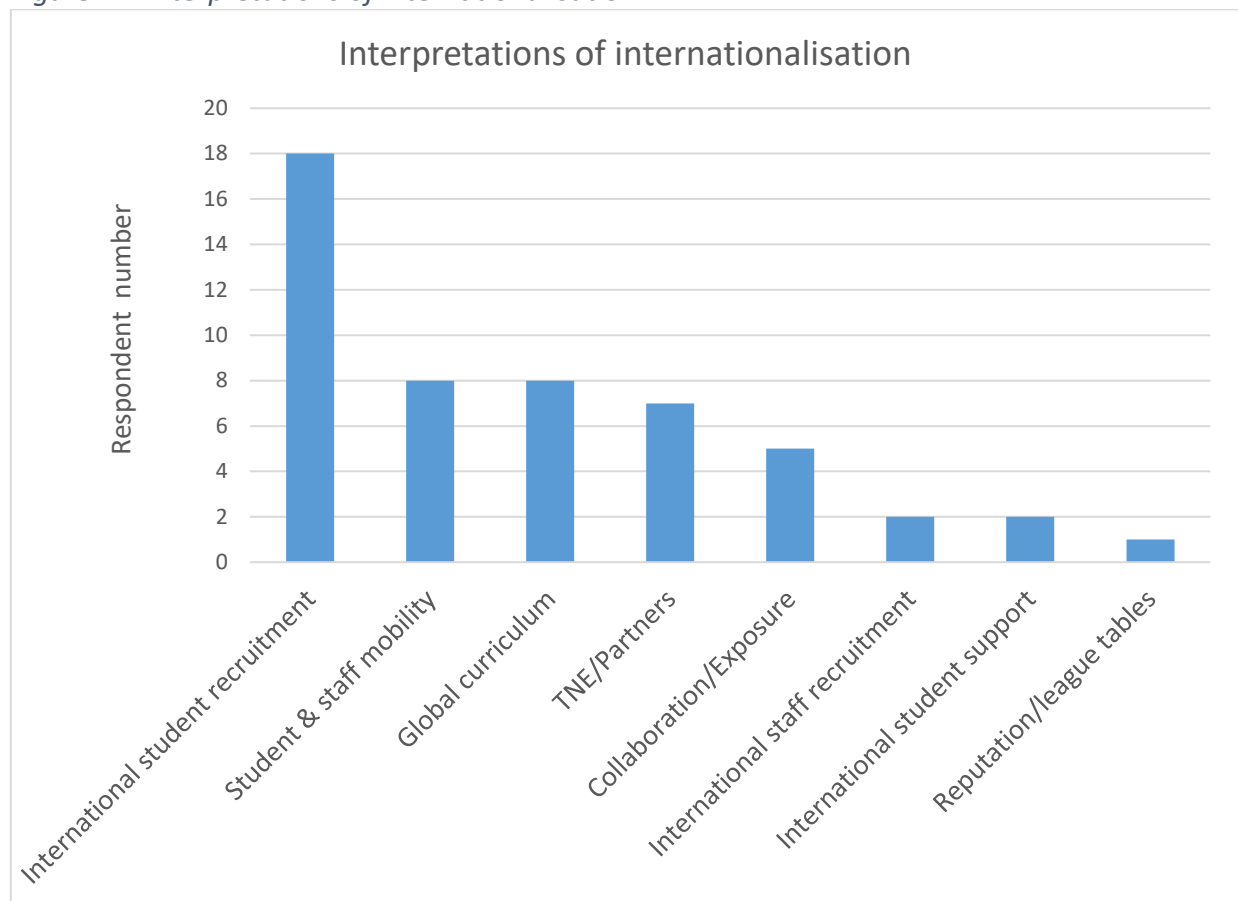
demonstrates thinking beyond knowledge capital towards critical liberal ideals mirroring a humanist approach (Whitty & Furlong, 2017).

Whilst these three camps of knowledge as capital, competency based approaches and transformative learning are identifiable in the participant responses, it is worth acknowledging that the data is complex and that very few respondents sit comfortably in one delineated camp or another. As the findings and discussion unfold in the following chapters you will see frustrations relating to the tensions between these models become apparent, and a rationale for building a new approach.

4.2 Key facets of the internationalisation agenda: staff perspectives

The second question asked staff to articulate their interpretation of the internationalisation agenda. Figure 12 demonstrates that all 18 respondents highlighted international student recruitment and income generation as the primary goal. However, when prompted to think beyond ISR, participants discussed a range of other practices related to the internationalisation agenda. The following sections discuss these in more detail.

Figure 12. Interpretations of internationalisation



4.2.1 International student recruitment (ISR) and income generation

What is most apparent across the full data set is that, without exception, all eighteen staff respondents indicate that current practice primarily focuses on international student recruitment (ISR). Two isolate ISR as the *sole* purpose of internationalisation at the case study institution.

The hard line aims are international recruitment. [Leans back into chair, spreads hands, palms up] Bums on seats and money in our pockets, to put it very crudely. (014)

it's purely business and I'm there to bring business into [case study institution] University. That's my mission. Anything else is a nice to have, but if I don't see a return on investment then, it's a bit like the widening participation agenda, nice but unless it brings a return there's no margin. (017)

For 017 the situation is clear-cut. He portrays a neoliberal business model of Higher Education as being necessary for its survival. He also articulates a very clear goal for his international role which is solely to recruit international students. If that is achieved, then his job is done. He goes on to report that the metrics of success focus on international student numbers: if recruitment data shows positive gains in some areas and maintenance of numbers in others, then he would be deemed to have met or exceeded expectations.

Others, some of whom have similar roles, indicate ISR is the priority activity, but their body language, and sometimes the verbal framing of their response, e.g. 016, indicates that this is the institutional position, and not necessarily their own.

To the dean it means more international undergraduate students, more postgraduate taught students, and if we're lucky a few more international research students. And it's about student numbers because that means income. (016)

it is about international student recruitment, so direct student recruitment, meeting targets on numbers in very, very challenging times (001)

overseas recruitment for the School. I started travelling in the Middle East with one of the guys from the international office, and so every year at least we used to go once in the Middle East; so Saudi, Oman, to try and find some places where you could find some students, try to build some partnerships, and find new PhD students, this kind of thing (003)

I think you've got a university who's trying to recruit students and that's the key driver, and they think the international market is the way to go. (007)

my particular admin role the main focus is on bringing in students from overseas (008)

Deliberate targeted activities, international recruitment, most universities like ours could not survive without the international students, they are a big stream of income. So I see a real push, real motivation first to do that. (013)

There are also some who suggest that ISR and partnership programmes are tandem activities.

I'll start with the easy definition that's given by the university structure at the moment; internationalisation from the university perspective is recruitment of students . . . around the world, so whether it's the franchise, or some more formal partnerships. So I think it's a combination of strengthening our image internationally, and improving student recruitment either for programmes on campus or remotely.
(002)

we do contribute to the recruitment process by holding open days; I went to Malaysia for example to conduct a short course on an exam that is required for them to sit the screening exam in order to apply for medicine. We have done work with our current students to make [case study institution] more attractive to potential students and so on. . . We have a dedicated admissions team, which is why I say that isn't the main focus of us, but it may become big time (012)

that there have been two principle prongs to what has happened at [the case study institution]. And those two have been about international student recruitment [opens one hand] and about international partnership development [opens the other hand].
(015)

The data demonstrates that all eighteen respondents explicitly identified a clear link between recruitment activity and the financial targets of the institution. This was denoted across the data set in respondent use of terminology including: *return, margins, income, income generation, international student fees*, examples of which are given below.

the real point of view is that we need to be sustainable financially. They are absolutely 100% economically driven. (003)

the main focus is on bringing in students from overseas, and the aim behind that is money (008)

The hard line aims are international recruitment. [Leans back into chair, spreads hands, palms up] Bums on seats and money in our pockets, to put it very crudely. In the current market it seems to be whatever creates money. To be honest. That seems to be it. We need to have the money. We need to have the numbers. We need to have students. (014)

It is important to note several of the non-verbal responses, for example 014, indicate that while the institutional priority of international student recruitment is evident, this priority does not necessarily reflect individual respondents' aspirations in relation to internationalisation. The same tension is also indicated in the ways in which respondents frame their responses. For example 002 and 007 separate out the institutional definition from their own. The language of others such as 014 and 016 suggest that the money generation motivations '*to put it crudely*' do not sit comfortably with their own motivations. We will return to the tensions represented here, later in the analysis.

4.2.2 International student support

Whilst recruitment featured in every interview, fewer respondents commented on the support provided for international students on arrival and throughout their studies. Those who did consider this pointed largely to 'centrally' provided support, in other words, services or structures beyond the students' programme of study.

Respondents spoke specifically about:

- induction sessions for international students
- dedicated international support office
- international student societies
- an English language support centre
- counselling services

However, as 001 indicates, '*it's a bit of a them and us mentality in terms of student support, so if it was an international student they were sent elsewhere*'. What she

would prefer to see is an integrated support structure embedded within the programme and open to all students. One example she offered was the personal tutoring system which engages all students and is tailored to individual development and able to respond to specific needs, and signpost to relevant expertise where necessary.

Interestingly, while the interview data had limited reference to support for international students, the publicly available documentary data, gathered for documentary analysis, actively promotes a range of institutional support services. These data (excluded from the appendices, as much of it includes identifying features of the case study institution) include a series of webpages, open to external audiences as well as registered students, with detailed information about:

- An international college providing pre-course preparation in English Language and academic skills leading to guaranteed progression on degree programmes
- An English language centre providing, amongst other services, one-to-one tutoring
- A dedicated international student advice office offering information and guidance on: fees; student and family visas; banking; living and studying in the UK; orientation

Wider support services, which are open to the whole student community, also advertise support specifically designed for international students. This is evident, for example, in documentary data relating to the case study institution's student well-being service, which includes a 'global buddies' initiative. Similarly the students' union, which is independent of the case study institution, but resident on the campus and open to the whole student population, includes a number of societies organised by international students. The data evidences details of six such societies which offer cultural connections and support, as well as outreach to specific groups, and beyond.

The interview question asking how internationalisation is enacted was left deliberately open, so as not to lead respondents. However it is interesting to note

that reference to support for international students was limited, and only two respondents included specific mention of the students' union activity.

4.2.3 Building global reputation through TNE, IRC and student/staff mobility

TNE, staff/student mobility and institutional reputation is mentioned sixteen times in the data. The literature often groups these together under the bracket of 'global footprint' inclusive of institutional recognition and reputational gain. The following quotes and the publicly available documentary data used in this research show that the case study institution has invested heavily in marketing and selling programmes of study and reputation.

part of that agenda is also getting the University's name more globally recognised, and having a footprint of alumni outside the UK, and that that will have an accumulatory effect over time, so I see is as a reputational gain as well. (009)

establishing a remote presence from [the case study institution] around the world, so whether it's the franchise, or some more formal partnerships. [We] put together TNE programmes, articulation and progression agreements. . . now, and I'm a programme manager for the computing programmes with the franchise programmes we deliver in Sri Lanka. (002)

Transnational Education [TNE] which is where we deliver modules with staff from this university abroad in other universities. (010)

I've set up articulations with Turkey, Hong Kong, Singapore, we're looking at China mainland, two areas, we're looking at Middle East, but those three are articulations whereby we accredit other people's programmes (017)

I've really led on the university's overseas alumni engagement, so I spent about a month a year on the road seeing our graduates all over the world. I have led on engaging with our existing international partners. (015)

We are producing marketing material for the international market. We are looking actively into visiting international markets, and meeting with potential partners there to advertise our courses and set up institutional agreements. (014)

It is also evident in the documentary data that reputation generation is well-funded. The institution organises and advertises events in specific hubs such where there are high numbers of active alumni, and the institution's web pages boast of having over 100,000 alumni across more than 100 countries.

Seven respondents also highlighted the importance of research collaboration and the opportunities this offers to build institutional global reputation. What becomes evident from the scale of the conversation about TNE, alumni links, institutional reputation, and examples of staff mobility, is that these are the core areas of activity implemented in response to the call for internationalisation at the case study institution.

4.2.4 Curriculum with a global perspective

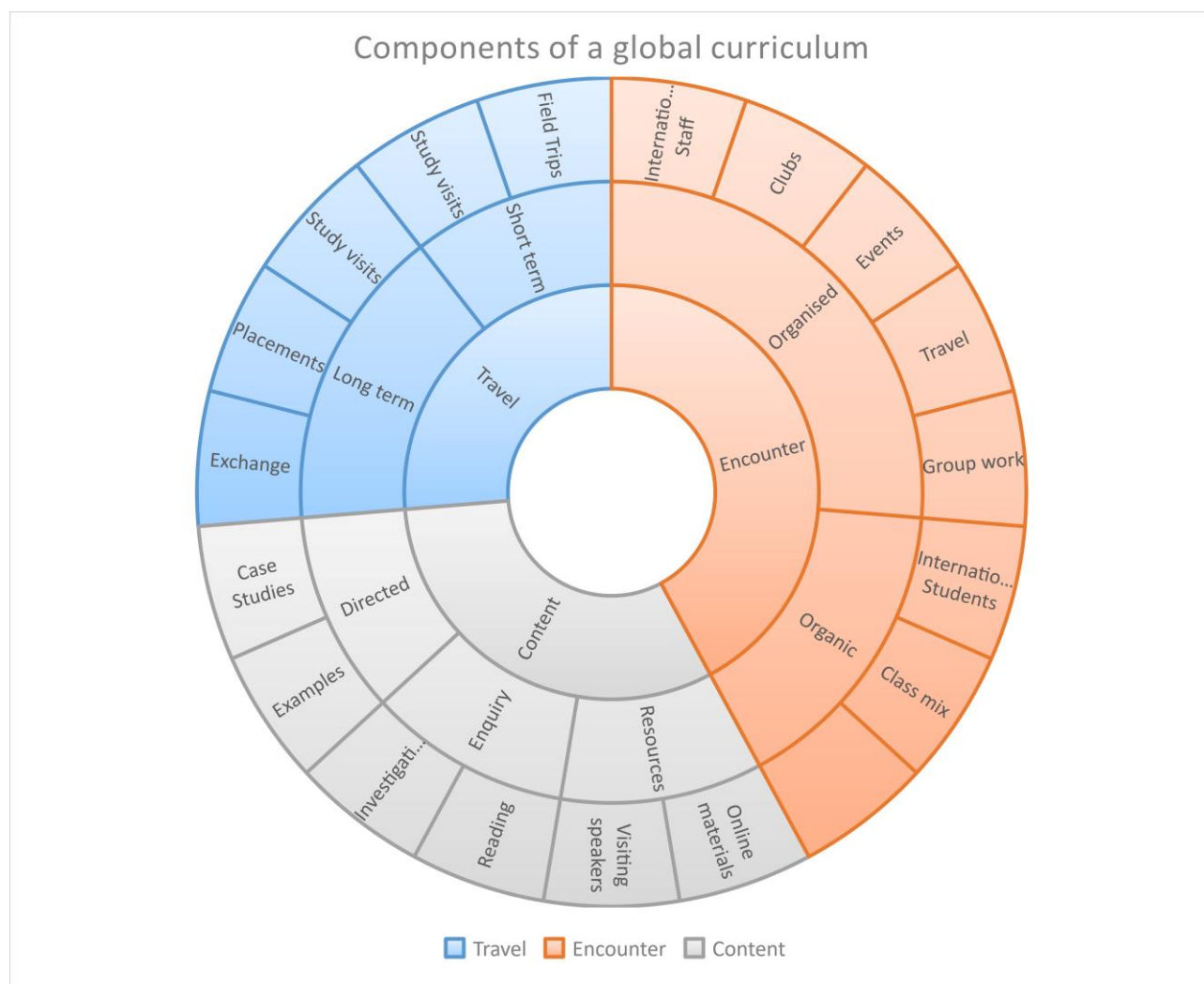
When participants were invited to outline what they understood to be the key facets of internationalisation eight of the eighteen respondents spoke about the global curriculum without being prompted. All eight included several minutes of narration giving examples of activities and approaches within their own curricula and discipline areas. These are included in Appendix M.

The observation that ten of the participants did not include the global curriculum in their initial analysis of the internationalisation agenda is in itself interesting. This seems to suggest that other practices such as international student recruitment and TNE activity were more present in their thoughts. One could also surmise from the omission of any comment about the curriculum itself that that participants did not consider the curriculum to be a core part of the internationalisation agenda. However, as the curriculum is central to the notion of internationalisation at home, and the key concern of this research project, all participants were subsequently asked

what an internationalised curriculum might look like. Here the data splits into two groups: existing practice; and practices respondents would like to see in relation to internationalisation. Broadly speaking, the data demonstrates that the ten who did not include the global curriculum as an initial response to the internationalisation agenda offered suggestions towards a more global curriculum and in some cases cited examples being 'delivered' by colleagues, rather than examples from their own practice. The fact they referenced colleagues' practice, rather than their own, is a point of interest for later analysis, particularly in light of their selection to participate in this research on the basis of a formal role title, or informal responsibility for internationalisation.

This complex set of responses about the global curriculum invited detailed categorisation, filtering and re-organisation under defined and linked nodes, as described in Chapter 3. The result of this thematic analysis is shown in Figure 13 in which I delineate the data relating to the international curriculum into three key areas: travel, encounter, and content.

Figure 13. Components of a global curriculum



Travel was seen as an exciting part of the curriculum, a *'beacon of good practice'* (018) and an opportunity for students to *'stay on and go travelling on their own afterwards'* (016). However, respondents also noted that overseas fieldtrips have barriers which *'are usually financial or because of family commitments'* (016), and that short term travel with other students, which does not require self-sufficiency, *'is unlikely to have anything like the impact and value'* (015) that longer-term independent travel might have (see Appendix M).

Encounter (Figure 14) was also encouraged in many discipline areas, and commonly facilitated through the use of groupwork (Appendix N). The benefits and challenges of such an approach were noted. For example 013 suggests that academics can, *'make a virtue out of diversity . . . and learning from each other'*. However 002 notes that

students ‘almost avoid it, so they feel more secure amongst their minority rather than join together’ which means that the academic almost has to ‘force [them] to work together’ (002).

Figure 14. Examples of encounter within the current curriculum

| | Examples of encounter within the current curriculum |
|-----------|---|
| ENCOUNTER | Problem solving in mixed cultural groups |
| | Guest speakers <ul style="list-style-type: none"> ▪ International visiting speakers ▪ Skype-in international experts ‘question time’ style ▪ International staff and students on cultural traditions |
| | Projects working with asylum seekers |
| | |

Examples of curriculum content (Figure 15) varied from the use of single case studies, through to the design of entire modules underpinned by international and/or intercultural subject matter, and the use of academic literature (across a range of disciplines) published in the vernacular (rather than exclusively in English).

Figure 15. Examples of curriculum content

| | Examples of current curriculum content |
|---------|--|
| CONTENT | Conducting undergraduate/Masters/Doctoral research projects in international settings making use of local language literature |
| | Debates on critical issues such as: <ul style="list-style-type: none"> ▪ organ donation from multiple cultural and religious perspectives ▪ Animal welfare |
| | International case studies/examples <ul style="list-style-type: none"> ▪ Impact of jurisprudence in comparative law ▪ satellite systems inc. Russian, Chinese, European, Japanese |
| | Language learning |
| | Modules with international/cultural focus on: <ul style="list-style-type: none"> ▪ Eco-tourism ▪ Environmental management ▪ Ethics in biology ▪ Port management ▪ Specific cultures and time periods ▪ Environmental law, considering specifics of various regions/zones |
| | Reflection on mixed culture groupwork process |
| | |

Detailed analysis in relation to the delivery and impact of curriculum content and encounter is given in section 5.4

4.3 Dominant interpretations of, 'global citizen', 'culturally competent', 'intercultural'

Once participants had outlined the key facets or practices relating to the internationalisation agenda from their own experience within the university, the third interview question took a more directive line. Participants were purposely asked to consider some of the terminology drawn from the literature and from the university's own marketing, guidance and policy documentation, and to articulate their understanding of these terms. The terms included: global citizen, culturally competent and intercultural.

4.3.1 Staff interpretations of internationalisation terminology

Some staff started with very generic interpretations of internationalisation

It means that we are creating students, or helping them to develop themselves in becoming people who can live and work in a globalised world (014)

I would say it's about making our students more worldly wise (007)

The data emerging from the more detailed responses presents a complex picture with many overlapping elements between the various terms. The term global citizen was interpreted in a number of ways, examples of which are given below.

the global citizen is about owning a global agenda and looking beyond your immediate vicinity. So that might be thinking about the implication of what you do here, on somebody somewhere else. (009)

seeing your own culture from the outside and understanding that what you take for granted isn't necessarily what goes everywhere. But it's also seeing your nation, your

state's role within the world as well, so a global citizen should perhaps have a different view on some political issues, not just do things for their own sake. (008)

[Pause] I think students beginning to understand the world around them, for better, for worse, whether it's developing national identity or, as I would prefer, developing a more international identity and understanding that problems are shared. (015)

I think it's probably a spin-off from the fact that we live in an increasingly global society . . . and I think it's very easy to try and view this with rose-tinted spectacles and say everybody's the same, everybody's equal, we respect everybody. But countries aren't equal. People aren't the same. [palms flat facing the table in hand gesture denoting disagreement] There are differences, so I'm not keen on whole global citizen. (017)

017 indicates that he finds the term 'global citizen' problematic. He seems to suggest that the term 'global citizen' is often used to indicate a homogenised group of equals, rather than acknowledging that people across the globe differ due to the context and culture in which they live. 008, 009, and 015 avoid this notion of a homogenised group and instead offer a set of characteristics that could be applied to anyone who recognises difference, but has the competency and open-mindedness to value or deal with those differences. They suggest a person with the characteristics of a global citizen is someone with an awareness of the world beyond their 'immediate vicinity', who is able to see things not simply from their own perspective, but is in the process of developing an awareness of how the same notion may be perceived by, or impact on others.

Cultural competency was another of the terms under scrutiny. This was variously interpreted as represented below. 001 considers cultural competence in terms of awareness.

cultural competence [pause . . .] so recognising that you can be part of the world environment, being able to make a positive contribution to that, but also being culturally aware (001)

However, a greater number of respondents suggest that cultural competence incorporates a set of skills, thereby going beyond understanding, towards the ability to function effectively in a range of environments. 005, a well-travelled member of staff born on mainland Europe, reflects on the term cultural competency as follows.

[lips pursed. Slow intake of breath] I would say that's quite an ambitious skill. So we come from a European tradition so it's for us not difficult to be a European citizen, but a global, if you go to Asia for instance that's completely different, so that's a completely different mind-set and culture, so that would be much more difficult for us to adapt to. States, would be easier, but certainly other cultures would be much more difficult. So global I don't know, but European or Western that is easier (005)

His response suggests that one has to be able to function almost 'as a local', and assimilate. He suggests that a skills set of cultural competency is potentially more achievable in cultures that have common factors and shared understandings. He posits that having the cultural competency to understand and live in any given area of the world is unrealistic.

Other participants offer a softer interpretation of cultural competency. They still infer an element of being able to function effectively in various environments, but rather than behaving 'as a local' who has assimilated, they interpret cultural competency as the ability to live empathetically alongside the local community.

when I go to China there's a certain way that you must give your business card, culturally competent, and when I go to the Middle East there's certainly cultural things there in how you shake people's hand and how you just be respectful, and that understanding that there's different ways of working, there's different ways that are just as valid (007)

culturally competent is an essential professional attribute to enable people to be totally client-centred and humanistic in their approach, and non-judgemental of people, to understand where other people are coming from and to be able to work alongside them with that in a non-judgemental way. (009)

a different set of professional ethical skills . . . the opportunity to think about how this skill would need to be adapted or changed or implemented in different cultural settings (010)

learning to build relationships in order to do business is important, and for that you've got to understand [fingertips placed together], have some understanding of the culture and the process to be culturally competent. (017)

These interpretations suggest that a culturally competent person should be open to encounter and able to be respectful (007), work alongside others non-judgementally (009), and build relationships (017). This approach does not demand acculturation, but rather a skills set that facilitates positive relationships and the ability to live empathetically alongside others and contribute meaningfully to a world of shifting boundaries and understandings.

The third term participants were asked to define was 'intercultural'. Some respondents relate the term intercultural to meeting people of different cultures, and having some kind of encounter that enables students from differing backgrounds to engage with one another.

it's about engaging across the world people who have got a different outlook from you. (007)

having contact with people who aren't from their cultural background perhaps should make them more open-minded and accepting of others and other points of view. (008)

A number of participants considered their response within the context of a campus-based Higher Education institution. This included a positive perspective, highlighting the benefits of having numbers of international students on their programmes and the opportunities this offers in terms of intercultural encounter and the potential for home and international students to learn from one another.

Giving students from other countries opportunities to learn from us. . .[it] is having students working together, it's bringing different students from different cultures and countries together to work together. (006)

[pause. . . hands apart, palms upwards, raised eyebrows facial expression denoting intellectual dissonance with his definition] the idealistic idea of students mingling and working together and improving their view of the world by putting students from different cultures together [on campus]. (002)

However, 002's verbal and body language suggests a naivety of thinking that intercultural encounter will occur simply because the students share the same physical space on campus. He states this is idealistic. Similarly, the response from 018 gives a positive verbal interpretation of 'intercultural', but his body language suggests that the learning from each other that he speaks of is not necessarily evident in his experience.

[long pause. . . Repositioning of body in chair. Hands dropped on to desk with soft thud] it's kind of a blunt way to put it, but I think it's 'the other'. I learn from the other and the other learns from me. (018)

Whilst many responses such as 006, 002, and 008 (above) suggest that contact or encounter are central to the term 'intercultural', there are some responses (012, and 016) that omit encounter from their response.

[big smile, leaning forward denoting eagerness] intercultural awareness and focus is that we begin to recognise that there are other ways of doing things, and that there are other values that may drive the people to seek assistance, that their priorities may not be what we expect them to be based on our own experience. And this means that not only from one point there will be opportunities to learn of new ways of doing things, but there is also the challenge of us learning to do things differently in order to meet the needs of people who believe in us. (012)

[smiling, nodding] to celebrate the fact that there are different perspectives coming from different cultures, all of which are valid, and to open those up so that people can discuss and explore them. (016)

012 and 016 point towards creating opportunities to consider alternative perspectives, but interestingly do not explicitly state that this is through person-to-person, or student-to-student encounter on the student campus. This suggests that it may be possible to engage in intercultural learning without necessarily experiencing direct encounter, a point contested in the literature.

4.3.2 Student interpretations of internationalisation terminology

Students were also asked to explain their interpretation of key terms including, 'global citizen', 'culturally competent', and 'intercultural'. Most seemed more at ease with the notion of the global citizen than their academic counterparts. Whilst most academics took a deep breath and a moment to consider their responses, students gave a much more immediate reply indicating that the terminology sat quite comfortably with them. However, student interpretation of these terms is more simplistic. For example when asked to articulate their understanding of the term global citizen Student 1 responded,

I'm doing nursing, so I know that when I have finished I will be eligible to work in Canada, Australia and New Zealand. So I guess that makes us global citizens, that we will be able to work in those places. (Stu1)

This suggests that the very act of gaining a qualification that carries international recognition, makes her eligible to work abroad, and makes her a global citizen. In this case the global citizen is viewed as a potential product of education. Student 8 frames it differently constructing their meaning of the global citizen more as a learning process.

Learn and engage with what's going on around the world with the news and stuff. (Stu 8)

Student 9 takes it a step further, extending global citizenship beyond the university experience, in terms of the impact she might have on the world, post qualification.

being part of a community and looking after it. Having an impact on the world. It's learning about behaviour in different societies. . . whether I work here [UK] or somewhere else I still need to know how they behave, to understand people at all.
(Stu9)

This response frames the notion of the global citizen as someone with a responsibility to both understand contexts and cultures, but who also contributes positively in some way. However, the language belies underlying postcolonial thinking (Andreotti, 2011) whereby Student 9 assumes a role in which she can do the 'looking after' and have 'an impact on the world'. This theme is explored in the next chapter.

Postcolonial thinking is also evident in students' interpretations of the term 'intercultural'. In several instances students used the language of acceptance of others.

It [interculturalism] is about understanding other cultures and knowing what differences there are and how to accept them. (Stu1)

Accepting people of all cultures. Not being prejudiced towards people. (Stu4)

Being accepting towards other people. (Stu6)

The notion of acceptance was also dominant across the remainder of the student focus group responses. At face value we could interpret this positively as it shows the intent to accept rather than reject or, just as misguidedly, ignore difference. However, in using the word 'accept', each of these students actively (if unconsciously) puts themselves in the seat of power, and the 'other' in the powerless position (Roux, 2001) of waiting to be accepted or rejected. This demonstrates a lack of awareness that one of the primary steps in developing one's own learning includes the process of questioning and challenging one's own cultural values and beliefs.

Interestingly, students' interpretation of the notion of cultural competency offers a more positive prospect.

Be open to experiences and new cultures and different ways of doing things.

(Stu6)

Be open minded to people with other cultures. It's how you get to know other cultures. (Stu8)

The capability to work in multicultural environments. So if somebody's beliefs, cultural or religious raised an issue, you would be willing to adapt yourself. (Stu1)

Two of the recurring key words evident in the data are, 'open' and 'adapt', showing a readiness towards encounter and experience. So whilst many of those students from an opportunity sample may not yet have been asked to challenge their own belief systems and values, and seem unconscious of their tendency towards identifying difference, and othering, the data does suggest that there is a disposition towards openness and challenge waiting to be tapped, that may enable them to develop cultural competence.

4.4 Initial findings relating to the local context

The local and political context of this research offer a unique perspective in this research field and as such contributes new data and findings. The data presented here provide an insight to the key themes arising from the research interviews in relation to the political and local context. However, as became apparent in the analytical process, this is rich data which demands concentrated analysis. In the interests of presenting this in a structured format to make sense of the data, the commentary below simply frames the questions and indicates how the responses have been categorised and interpreted. The following chapter offers a more detailed critical analysis of the key themes which emerge from this data.

4.4.1 Impacts of geography, demographics and mind-set of the local populous on ethnic minority and international students and staff

As noted in section 1.9, the case study institution is based in a region whose population is largely UK born and white. The key research question centres on the extent to which international curricula are part of the internationalisation agenda. This is of particular interest within this local context where, as argued in the literature, students' direct experience of the world and other belief systems beyond their immediate parameters, is limited (Archer, Hutchins & Ross, 2005).

Participants were asked, 'has the local context had any specific bearing on the ways in which the internationalisation agenda is handled?' The question was purposely designed to allow participants to interpret the 'local context' in whatever way they felt fit. The 'local context' has the potential to relate to a number of factors including the location, isolation, politics, demographics, socio-economics of the city and surrounding region. Two important themes emerged from the data: location and demographic constituency, and participants often interlinked these two themes.

Our location does work against us . . . we're not necessarily a very intercultural county. (001)

it's a very racially, culturally homogenous area, and so it might be the first time they've really got to know people from other groups. (008)

he [a local student] told me later on in the week I've never been in a room with so many international people, he had no contact with international people. (013)

A lot of students have not thought about [internationalisation], especially down here in [this region]. Our students are often very local and very locally focused. (014)

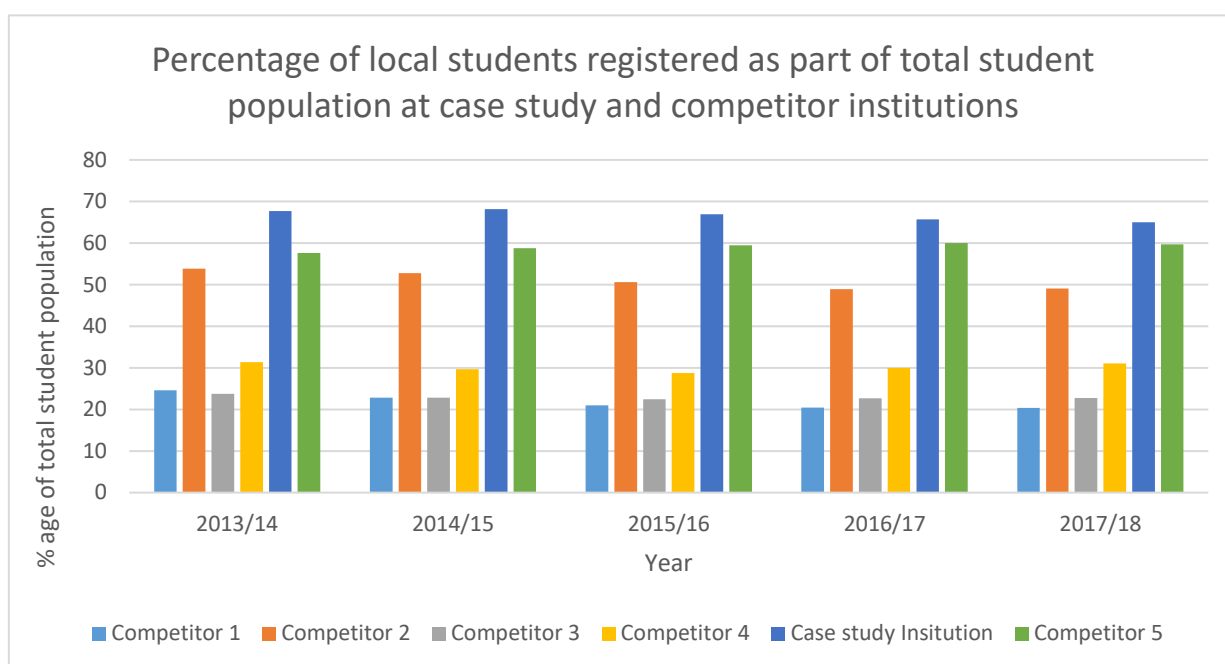
most people [students] come from [this region] they haven't really engaged [shaking head] with many ethnic minorities, or different accents, or different outlooks. There's an insular nature to it. (007)

I've worked in [one region] with people and if you say to them have you ever been abroad and they'll say yes I went to [the neighbouring region] in 1978, so people whose horizons are very tiny, whose world is very small (009)

The data demonstrates that many of the interviewees connect the demographic constituency of the area, and its relative geographical isolation from more cosmopolitan populations together, and suggest that these combined factors play a significant role in attitudes of some students at the institution, and in the wider local community. Some, such as 013, just express surprise at the lack of contact that local students themselves report, with people from other countries, prior to university. Given the demographics of the area, this finding is not a surprise, as the statistics demonstrate that there are very few people from other countries within the local community (ONS, 2012b).

007 notes the higher than average contingent of local students who study at the case study institution, a point which is also noted by several other respondents. This is borne out in Figure 16 which identifies a higher proportion of take-up of student places by local applicants, as compared with other universities in the region, and is relevant to this discussion if the claims and examples of limited encounter of the local students with people from other countries are true.

Figure 16. Percentage of local students registered as part of total student population at case study and competitor institutions. (HESA, 2018)



The notion of perceived insularity, evident in participant responses, contributes new data to the wider internationalisation debate. Here responses suggest that some academics' perceive local students to be 'insular', 'inward-looking' 'locally focused' and not necessarily very 'intercultural'.

it's remarkably inward looking as a city. (015)

I come from London, and when I came down to [this city] I found it very insular. (016)

I find people quite insular here I'm afraid, and I've spoken to a number of people who like ourselves were incomers, who have very few friends, and if they do they're not [people local to this area], . . . So they're [the locals are] not reaching out and looking for new people [shaking head]. I find that people have always been here, whereas I've lived in areas of the world where people have been quite mobile, and where they haven't been they've been very welcoming and outgoing [smiles] like Spain for example. So I wondered if that might affect the kind of students we have here, perhaps they're less likely to engage with international students, but engaging with people from different cultures is quite hard work. (013)

013 sums up a number of similar responses from academics who have lived in multiple countries, or worked in a range of Higher Education institutions across the globe. The common thread in their response is that the local population (in which they include students from the locality) do not reach out to engage with the incomer, particularly if the incomer is 'identifiably' from another culture or country. 013 kindly offers an olive branch to the local population suggesting that one reason for this exclusive behaviour may be because it can be '*quite hard work*' to engage with people from another culture. Therefore the easier option is to remain within your given cultural group. In fact literature tells us that this is a widely acknowledged practice explained by fear of the 'other' and comfort in the familiar (Olson, Kroeger & Kent, 2001). What stands out here is that we are talking about local students remaining in clusters, whereas much of the literature attributes this practice to groups of international students.

016 is less forgiving than 013 and offers his own analysis of the impact of the insular mind-set of the local population on the experience of the international student.

Yeah, I think the university has got a problem, but [this] is an inherently racist city. You only have to talk to the student experiences when they're here. I'm not surprised they stick together. And as a city it doesn't welcome that sort cultural diversity at all. If you walk round the city you see very few examples of it [diversity], certainly compared to other cities. . . . There are issues around the fact that it is [geographically] tucked away . . . and there are these city-wide problems in terms of the way international students are treated. (016)

016 claims that the case study institution is located in an '*inherently racist city*'. This quote demonstrates the complexities and difficulties of such a discourse. There are press reports of physical attacks against international students, and of supermarket staff insisting that international students must use vouchers to pay for their shopping, under the mistaken assumption that the students are asylum seekers (references omitted, in order to protect identity of region). These provide evidence of 016's claim that some international students have difficult experiences due to the assumptions

and behaviours of some of the local population. However, one cannot justify the statement that a whole city populous is 'inherently racist', on the evidence of a few cases. But it is important to acknowledge that the postcolonial discourse literature, suggests that belief systems and cultural identities are often geographically located (Dervin, 2012). This being the case, it could be argued that those belief systems and behaviours, in this case related to the 'other', may therefore be self-perpetuating or reinforced in specific locations, particularly when the case study location is, as 016 points out, geographically isolated. So although it is likely that some of the local population have wider experience of the world, and may have formed a more open or cosmopolitan outlook, it is important to acknowledge that several academics interviewed in this case study suggest that the majority of the local population are strongly influenced by long-held opinions of the region, and argue that these have thus become ingrained in the local mindset.

4.4.2 Reported impacts of insular mind-set on the local student contingent

The data also shows that local insularity poses a problem, not only for the international staff and students, but equally for those students who come from the local area.

there's a lot of the population here who don't spread their wings very much.
(009)

'If you look at the statistics of where our students come from, we are very much a regional university. The people want to stay in this region. Yes 'we know what's going on, on the other side of the planet but is that really important for us?' They don't really appreciate it. I do have students who tell me I don't really want to go and work in America. I don't want to work in London, I just want to work [here, in this city]. They want to work here. And those kind of people when you are talking about international things, they don't really like you. So the resistance is hard.
(019)

'we can't do Erasmus because our students do not want to go somewhere else, that somewhere else France or India, it doesn't really matter, it's not a question of where else it's no I'm just staying here. . . They say I'll find a job, probably in the area, probably far, far away in London, and that's as far as I'm considering going. . . . to begin with they're not that interested or concerned about the international aspect. (002)

not good for students to be completely insular, there's a big world out there, let's get them to explore that world and go out. I think it's that aspect that you need some little catalyst to get you to think about going abroad and start doing things (007)

It's very difficult. I'm not saying that all of our students are locally focused, although a lot of them tend to be. . . another disclaimer – a lot of them are mature, so there are reasons why they need to stay down here. I often get the impression, that they often say themselves, 'this [travel] is an avenue that is closed' to them. Anecdotal evidence from just me talking to mature students who I know have got families and houses here, they have said to me, 'they would love to go on an exchange, but I can't.' (014)

This data presents a pivotal finding. 019 and 002 tell us that many of the local students in their disciplines have no interest in travelling beyond the local area. This is repeated more widely across the respondent data. Perhaps more worrying is the finding that many of these local students reportedly do not see the relevance of considering their discipline from other cultural perspectives. This is important because it suggests that these students have not yet recognised the inter-relationships between disciplines, cultures, actions and impacts. However, the language in these quotes is telling. 019 poses the reportedly negative student response to issues '*on the other side of the planet*' as a question: '*is that really important for us?*' What is interesting about this is that it is not presented as a determined denial, i.e. 'I am not interested. It is not relevant' as can be seen in relation to some debates i.e. those who deny that global warming is happening. Rather than outright denial, '*is that really important?*' is presented as a question. This

suggests that while the students initially fail to see the relevance of what is going on 'on the other side of the planet' they open the door to discussion by asking a question. What may appear at first to be a closed insular mind, on closer examination actually indicates a glimmer of critical opportunity to explore whether it . . . something on the other side of the planet . . . is relevant or not.

The final line from 002 (above) also supports this interpretation of the data. He states that, '*to begin with they're not that interested or concerned about the international aspect.*' This suggests that during the course of their studies there is some change in local student attitude from an insular mindset towards a more open, critical form of thinking. We cannot claim from this sample of eighteen respondents that there is a universal shift from insular to global perspectives across the whole student body, but we can be confident that in some disciplines, at the very least, there is an awakening that the students' own perspective may not be the only, the dominant, or even the 'correct' one. This is borne out in the student data and the following discussion.

4.5 Initial findings relating to the political moment

The data from this research offers a new contribution to the literature on the impact of Brexit and Trump within Higher Education. Analysis of responses to the question, 'To what extent have recent world events affected the internationalisation agenda in HE and in what ways?' indicates that there were two clear themes emerging. The first of these focused on how Brexit is being interpreted and its relation to recruitment of international students. This incorporates how the UK perceives itself, and how the UK is increasingly perceived by others. The second theme concentrates on the impact of the political climate, particularly in relation to Trump's presidency and Brexit, on student thinking and curriculum developments.

By way of observation I found it interesting that, without any prompts, Brexit and the Trump administration were the two most common interpretations of the 'world events' question. None of the respondents commented on the Syrian conflict or

famine in Yemen, which were also prominent in the news at the time, and only two picked up on other current affairs. This demonstrates a bias of interpretation from a Western perspective. This is perhaps unsurprising given that the case study institution in which the respondents work is situated in the UK. However, it also demonstrates the gravitational force of the self, and a tendency towards a restricted sight of the world (Andreotti, 2011), which concentrates on political events that are impacting in real and immediate ways.

4.5.1 Impact of Brexit on international student recruitment and staff retention

In response to the Brexit vote participants reported serious concerns.

We are putting up a sign saying 'you are not welcome'. . . it is creating a them and us scenario, that is now escalating to a global scale, we're protecting our country, we don't want to be intercultural. (001)

We're starting to build some more walls between countries, not as far as far Right, but in terms of protectionism, nationalism, and it's all to do with nostalgia, the times that have past, but I think that's just a cycle. So for the next few years I could see the UK becoming less attractive from the perspective of the UK's not a nice country any more with people from abroad. (002)

In the Anglo-Saxon world we are turning in on ourselves, as societies, and we are through Brexit and the UK elections . . . And that I think is sending a signal within the UK and within the US, that internationalisation matters less. (017)

the evidence that that is happening is I think the growth of nationalism and of turning in; so this is Trump and Brexit, and I suspect there may be some others that will follow, so a turning in and away from global issues to being more focused on national self-interest. (015)

Every response about Brexit talks only of concerns and negative impacts. In many responses participants conflate Brexit with earlier policies such as changes to post-study visa arrangements in the UK (Home Office, 2011). The core theme emerging

from the data suggests that protectionism, nationalism and disengagement have the potential to become the dominant voices, thus perpetuating insular perspectives, and negative undertones, which in turn ostracise potential (and current) international colleagues and students. This notion of exclusion is reported in the following data.

We are limiting the number of students that come into this country through immigration policies. (001)

With Brexit we have to hold our breath . . . There's no point investing a lot of time and effort into EU recruitment at the moment. Traditionally it was one of our biggest places where international students come from . . . I have spoken to the international office about it, and they have said, 'if this happens and we are losing all the benefits, then the European market is essentially dead.' (014)

having visited eight institutions last week in India all eight of them had the same message, our students like UK very much but we're not going to come to UK because the post-study visa that was cancelled makes it unattractive. if you're in the shoes of an international applicant you genuinely think I don't think they'd want me there. . . We're not telling them don't come, we're just telling them, 'well come but then you have to leave'. And that's rather unwelcoming. (002)

This data takes us back to the business model of education. Aside from the removal of European funding streams and uncertainty around arrangements such as those organised through the ERASMUS scheme (alluded to in 014's comments), 002 suggests further barriers including the removal of post-study visas will also be to blame for the predicted decrease in international student numbers. These political moves, described as insular and self-protectionist, have reportedly evoked emotional responses that may in turn further erode the numbers of international staff and students at the institution.

I see non-UK students crying in classrooms after they hear the news about Brexit. I hear non-UK colleagues saying they are worried about being able to live in the UK

in the near future. A lot of it based on genuine fear and emotion . . . I think it is undermining people's self-confidence internationally. (017)

What is particularly poignant about this comment is the reminder that this is not just an intellectual topic for debate, but that it is a real phenomenon impacting on people's lives. This was also evident in the direct experience of one respondent whose physical features and accent mark him out as 'foreign'.

I have been abused and I've never thought twice about it, but it has happened. But even though that was always a low-level rumble, but now it's almost the recent events have given permission, almost encouraged these things to come out. Since Brexit twice I was abused in [university town], and once in [my home town], people actually stopped the car to shout at me . . . it really doesn't matter because in the same way I've met so many other people who would normally not bring race into an issue but who have gone out of the way to tell me, 'listen', even people who voted for Brexit say, 'we have no problem with you.' (012)

The second part of this quote demonstrates an identifiable desire of colleagues to disassociate themselves from the exclusive hate messages and abusive behaviours that evidently escalated following the Brexit vote. They resonate with data already presented which is damning of racism and suggests it is unacceptable for exclusive behaviours to go unchallenged.

4.5.2 Staff responses to the political moment

Participants were asked whether world events or current politics had any bearing on the extent to which Higher Education should address cultural competencies or global learning within the curriculum. Fourteen out of eighteen respondents suggested that addressing global matters, internationalisation or cultural competencies was increasingly important. The remaining four respondents did not give a direct response to the question.

008 and 017 suggest that the politics of the moment have increased the necessity of inclusion of cultural competencies within the Higher Education curriculum.

It makes it even more [important], I suppose it's made us as academics more aware of the fact that our students, the demographics of who voted each way on Brexit etc., they've been negatively affected by what the older generation have done. (008)

I think probably with Brexit, and certainly with Trump replacing Obama, I think it's become far more critical. (017)

The language of 001 shows strong views in relation to growing protectionist and nationalistic stances stating, 'we can't have that.'

I think [global learning is] even more important . . . because if it isn't, then all we're ever going to engender is this them and us mentality, so we're just going to be very nationalistic and see other cultures and other countries as somehow the enemy, and we can't have that. Through education we have got to give students the understanding, . . . this is actually what the world is really like, I need to be able to engage with these cultures and these countries and other students, and understand that my view is not necessarily the right view, that there are different ways and I might disagree with that religious viewpoint or that cultural viewpoint but I have to learn about it. (001)

007, 010, 012 and 015 suggest Higher Education must challenge thinking and provide opportunities for students to encounter alternative ways of viewing the world.

Yes, I think it's [the politics of the moment] had a negative impact. . . .I think you need to make more of an effort to counteract the bad stories and engage more and speak to people. (007)

I think so because people need to understand what is happening to other people in other parts of the world and how they feel, instead of blocking them off. (010)

we'll have to face with situations like what is happening in the Middle East, and then you begin to ask yourself what can we do about it. . . . It would be wonderful

if it leads to a situation where the students feel empowered to discuss this . . . if we are to really develop it we have to facilitate that freedom of expression. (012)

I think for universities it probably makes it more important, . . . it's about making sure that those engaging in HE understand the issues really. . . I think students beginning to understand the world around them, for better, for worse. . . developing a more international identity and understanding that problems are shared. I think that's pretty critical to good education. (015)

The data also demonstrated the feeling that Brexit and the Trump administration, were somewhat counterintuitively having a positive effect on students.

it's going to push them more towards internationalisation because students massively they voted in, so they felt really left out here. So actually the people who are in charge of exchanges have seen that there is a peak in interest this year, so students realise that they don't want to become isolated, they want to join the world, they want to continue feeling part of the world community. So I think actually it might be a chance for the students to be really on board in that task. (003)

In much the same way as 012 reported colleagues' and friends' desire to disassociate themselves from rising racist behaviours, 003 suggests that students too are expressing a desire to disassociate themselves from the implied views of the Brexit voters. Instead this group of students are essentially demonstrating a modern hashtag 'not in my name' opposition to Brexit by actively seeking opportunities to live and study abroad. The data also gives examples of ways in which recent world events were spurring students to take action, particularly in support of displaced people.

One of our students, completely on his own, had developed a leaflet to help new people to understand health facilities here and he was looking for someone to translate it into Arabic. Another group of students are in a group called xxxx, and within that there is an organisation called xxxx they're helping refugees to write

CVs. That particular group has medical students and business students, and I feel gosh if at your young age you're not only about to burn with this passion but actually to do something about it, that is wonderful, [hands spread wide, smiling] so it is happening. (012)

This particular example is of specific interest because it indicates that students are not only affected by Western political events that were dominant in the dialogue with academics, but are also mindful of and responding to wider political and humanitarian events.

One participant offered a more nuanced response to world events and their bearing on the internationalisation agenda specifically in relation to intercultural awareness or global citizenship. She suggested that the intercultural agenda,

is increasingly important because it should be important and needs to be. [Finger tapping emphatically on the table]. Unless we go back in time to the 'good olden days', there will be ever-increasing globalisation, we will all be working, [and] dealing with international people, international customers, international partners. It's not going to go backward. It's not going to stop. It's going to increase and we need to be prepared. And that is completely independent of world events. So I don't think Trump will have any influence on that. (014)

This was not a denial of the protectionist actions of the Trump administration. The combination of the spoken response and its delivery were more akin to a parent's tired action of assigning the loud child to an isolated corner in an attempt to signify that their behaviour is not going to disrupt more important activity of the day. In other words 014 suggests that cultural education is important simply because it is. Her own discipline (history) engages in the task of exorcizing epistemic arrogance, of interrogating events from multiple perspectives and attempting to understand powers and agencies at play. To her, a curriculum that does not do these things does not do its job. Therefore she feels justified in assigning the inconsequential Trump to the naughty step, while she continues with the important work of the academic. It

should be noted that I am not suggesting this respondent is naïve enough to think that a president who wields as much power as Trump is in any way inconsequential; rather that challenging the Western hegemony, which he reinforces on a daily basis, is the more important task.

4.5.3 Student views on the relevance of global learning

Students in the focus groups were not asked their views on political world events, but they were asked about the extent to which they consider global learning may or may not be relevant. Although the sample included students from each of the faculties, the small sample size means that we must treat this data with caution. However, the reason that it is worth drawing on this data is that the students unanimously gave a very clear steer on the relevance or otherwise of cultural competencies and the notion of the global citizen. In the example below two student nurses and a midwifery student posit that the cultural context of their working environment will necessarily impact on their whole approach to patient care. They note that the setting of their work will potentially re-frame the medical decision-making models that they use. In other words, the current models may need to be adapted to facilitate decision making in relation to peoples and cultures that have previously been excluded from the Higher Education curricula in their institution. Rather than suggesting that a Western form of care and decision-making should be imposed on the patient community, as was the case in the colonial era, these student responses suggest a shift towards a postcolonial approach (although they do not name it as such) in the sense that the care and decision-making in contemporary nursing and midwifery, values individual patients, and affords respect to patient needs and cultural sensitivities.

Polly: to what extent do you think the global citizen and cultural awareness is going to be relevant to you as future graduates?

Stu3: Relevant

Stu1: Very relevant

Polly: Why?

Stu1: Because we work with people.

Stu2: Cultures. So if we do go to New Zealand there are different cultures, you have Maori and New Zealanders as well. So even in one country, there are different cultures to us, but different cultures within that country as well. So you have to be able to relate to how the Maori might see their spirituality or voice hearings.

Polly: What would you say, I'm going to play devil's advocate here, to someone who says, 'no, it's not relevant to me because I am going to work in the [case study institution region]?

Stu1: It still matters because there are different cultural ways. We have all got different life experiences, different beliefs and different ideas about things. Culture doesn't necessarily need to be something dramatically different does it?

In this considered response Student 1 also recognises that culture is not restricted to nationality, but identifies that 'we have all got different life experiences' which create a dynamic process of the individual forming and reforming their own cultural understandings and behaviours. In addition to this she notes that it is likely she will encounter cultures that differ to her own experience, even if working locally, so regardless of postgraduate intentions global learning would still be relevant, or indeed necessary. This view was replicated across the other focus groups.

Polly: What about if someone says, 'it doesn't matter because I'm going to stay here. I'm going to stay in the [Case Study region].' Do you think this is relevant to them?

Stu8: Yes. It's always going to be relevant because you're going to be helping people in from different places.

Stu9: My course, Law, deals with behaviour in different societies, how similar laws may be different. So whether I work here or somewhere else, I still need to know how they behave, to understand people at all.

Here student 9 indicates the importance of developing an awareness of other cultures. She goes on to explain that cultural understanding is not only necessary in terms of interpreting the law, but that being able to view situations from alternative cultural perspectives may give her an insight to the rationale behind behaviours that she may be asked to defend in a court of law.

In the following excerpt Student 8 argues the relevance of global learning using a rationale closely tied to their discipline.

Polly: to what extent do you think the global citizen and cultural awareness is going to be relevant to you as future graduates?

Stu8: Relevant. Because in environmental science there are a lot of issues we talk about, and it's not like one nation can tackle it on its own. You've got to work with everyone around the world. Borders don't really matter. It's the whole planet.

Interestingly this chimes closely with one of the academic responses (015) outlined in section 4.5.2, although in this instance the academic and student are from different disciplines. Here the student suggests that cooperation across borders is the only way in which environmental matters can be investigated, mitigated or resolved. Because this interview question asked whether global awareness would be relevant to the students when they had graduated, all of the responses linked global learning to their future careers. However, the apparent appetite for global learning and the development of cultural competencies displayed in the data is particularly important in light of the earlier discussion on the impact of a regional, or insular mind-set. Whilst the student participants comprised a range of discipline areas and four

different nationalities, they also included some local students. All of them, without exception, made the case for global learning as a necessary part of their curriculum.

4.6 Implementation of the internationalisation agenda

The final set of interview questions for academic staff related to implementation of the internationalisation agenda, specifically this largely under-represented aspect, that of Critical Global Pedagogies. This section deals with: whose responsibility it is to deliver a curriculum that is inclusive of Critical Global Pedagogies; what strategy and approaches are currently in use; and the impact of training for academic staff around the internationalisation agenda.

4.6.1 Developing cultural awareness and competencies: responsibilities

The response to the interview question on whose responsibility it is to facilitate opportunities for cultural education was mixed. There were two staff who rejected the notion that cultural awareness, education or competencies were in any way their responsibility or relevant to their students or discipline. Their reasoning behind this is worth exploring.

I would say it's [intercultural communication] beyond my field of vision. . . . Other disciplines might rely more on interpersonal skills versus computing; computing tends to be a bit more, well it is a more technical area, rules are universal so when you have a certain goal to achieve you achieve it. Full stop. If we are to talk about business or law or humanities, the way you put your ideas forward would make a lot of difference, it will have a high impact, while in computing it's just the effectiveness of the solution, so it's quite objective and pragmatic, it doesn't have the nuance and the variations that you would encounter with a human I suppose.
(002)

This rationale is largely attributed to the discipline. 002 suggests that cultural education is not relevant to these students or their curriculum because they are being trained to work with computers rather than humans. As she points out, in computing there are goals or problems, once solved the matter is closed. The respondent's language is telling, '*you achieve it. Full stop.*' The full stop here seems to indicate a mechanistic, logic-based way of thinking essential to the discipline, represented here as: there is a problem > it can be solved within the computer > a computer programme does not require cultural engagement > once solved, move on to the next job. It suggests that the role of this particular degree is limited exclusively to learning computing. '*Full stop.*' This is the job of the programme. If the student becomes competent in computing then the programme has been successful. The respondent sees no requirement to go beyond this and consider the global context in which graduates might work, or how global pedagogies may assist in human interactions that may be necessary post qualification.

Another respondent takes a slightly different approach. Whilst he too puts his discipline first, in the following quote he suggests that unless global learning is an explicit goal within institutional policy, then it is not his responsibility to include it in the curriculum.

Firstly you should be covering your field, and then of course you have to develop skills, but global skills I don't know. . . . it will become an active role if this is then being assessed as being important, but that comes from management level of the university. (005)

This comment demonstrates some of the issues of turning policy into practice which are illuminated in Ball and Bowe's work (1992). They suggest that policy may not always be enacted as it was intended. 005 suggests that his motivation for action is largely influenced by what he referred to later in his interview as Key Performance Indicators (KPIs). As his performance is assessed against a number of KPIs, it is these

which get priority in his day-to-day work. This respondent is less concerned with the intrinsic motivations seen in the previous four responses and more concerned with the extrinsic measures of his role. Here we see how power dynamics and the 'evaluation and measurement' activity prevalent in the current neoliberal, performative model of education may serve to have a limiting effect on the way in which academics conduct their professional activity. He went on to say that unless 'agendas' translated into KPIs he was essentially at liberty to ignore them. Another respondent also squarely placed the responsibility for global pedagogies with the senior management of the university,

Somebody at the top needs to think this is a need (013).

However as Ball and Bowe (1992) note, even if measures and mechanisms are put into place, there is no guarantee that this will result in the intended outcome of a policy. This is a point we will return to in a moment in a more detailed discussion of strategy.

Other respondents placed the responsibility for global pedagogies firmly with the disciplinary teams and gave different reasons for this.

Polly: You've told me that these things [global citizenship and cultural competency] are threaded through the curriculum, and you've been able to give me lots of different examples. Do you think it's the responsibility of your programme to thread these things through it?

009: I believe passionately it's an important part of the curriculum because I think it makes therapists more competent, but even if I didn't think that I would have to do it.

Polly: So when we talk about the global citizen or the culturally competent student; where do you think the responsibility lies for that?

009: I think that staff have a great responsibility put upon them to enable their students to have as wide an experience as possible. . . enabling their students to see something beyond what they might see otherwise.

009 suggests that there is an intrinsic duty to open up debate around issues of social justice and global learning. This chimes with Freire's (1992) notion of the progressive educator as being one who must place disciplinary learning within the wider social context and deal with all the challenges that this necessarily brings. We also see the notion of Vygotsky's 'more knowledgeable other' (Vygotsky, 1978) surface in 009's comments. Here she alludes to the idea that the academic may have more experience than the student, a detailed grasp of some of the issues, and the ability to expose these in such a way that the students too can begin to wrangle with debate they may not otherwise have encountered.

016 also places responsibility for inclusion of global learning and cultural competencies with the individual academic.

ultimately it's down to the individual member of staff who's taking that session because they can either nurture it so that it comes out in the discussion, or allow it to be cut off very quickly. (016)

The suggestion is that the academic has powerful agency in relation to what goes on in their learning spaces, and that the responsibility for engagement or non-engagement with the global learning agenda will be influenced by their facilitation of sessions. This places primary responsibility with the academic. 011 places that responsibility with the academic because she states that it is up to the academic to ensure the curriculum is 'current'. It is interesting to note in the following excerpt, that this participant interprets 'current' as directly linked to 'cultural constructs' and situated within the context of the political, social and environmental issues of the day.

Polly: So are you saying that to help the local students particularly with this idea of the global citizen and cultural competency, there is a responsibility for us to build things into the curriculum to help them see those cultural elements?

011: Ideally. . . It's having an awareness of those wider contexts in curriculum design. I think the other thing some people are not good at is noticing that you set up your curriculum four years ago but actually some of these cultural constructs are changing on a relatively short timescale. Now if you're in geography we used to have something called world issues and it had a curriculum, and the three that taught that had an absolute rule, so week seven was always refugees, but in that first year module they only ever decided what they were going to talk about after they'd read the Sunday papers before the Tuesday so it was always up-to-date. Now that works perfectly for them because it's called world issues, and they were very clear from the start that the assessment that's done in January should actually always be picking up on stuff which is that current. Now I see some people teaching political science who are still talking about historic political science, now you can't have every module talking about really current issues, but I do think there's a place in the curriculum generally to make sure that what students are coming across is genuinely very current.

005 and 010 place the responsibility for global learning with the students.

Polly: So when we talk about the global citizen or the culturally competent student; where do you think the responsibility lies for that?

005: it's the student's responsibility.

010: Probably, ultimately the student

Here we see the view put forward by some academics that students are ultimately the responsible agent for their learning. Interestingly 009, who stated earlier in their interview that responsibility lies with the academics, later suggests that students also have some responsibility for global learning and the development of cultural competencies.

Polly: And partly the student responsibility, why is that?

009: Because students should be coming to university to be an active agent in their learning; I think it takes a while for some students to realise that.

Essentially 009 makes the argument that the academic has the responsibility to lead the horse to water, but the student (or horse, in this analogy) is the one who decides whether to drink that water or not. If the sole responsibility is placed with the student one would be justified in challenging how successful this approach would be particularly in light of the issues outlined earlier which suggest that it may be difficult (particularly for students) to imagine other ways of thinking if one's own mindset is limited by experience. This returns us to the importance of the role of the academic, or more knowledgeable other (Vygotsky, 1978) and a discussion about institutional strategy that might encourage academics to engage with this agenda.

4.6.2 Developing Critical Global Pedagogies: strategy

This thesis argues that the original internationalisation agenda communicated, at the very least, the intention to include the development of global awareness and cultural competencies (OECD, 1999). Data from this research indicates that there is a need for this, and indeed a desire, on the part of both students and the majority of academics, to incorporate a critical form of global learning into the curriculum. This being the case, the research asked participants to critique the current strategy and consider how it could strengthen implementation of global learning in the curriculum.

Much of the conversation around strategy returned to matters of recruitment of international students reiterating the earlier finding that recruitment has been the key focus of time and financial investment.

The faculty is preparing a new strategy for internationalisation . . . certainly this year we are focusing on international recruitment. We are sharing good practice, and we are producing marketing material for the international market. We are

looking actively into visiting international markets, and meeting with potential partners there to advertise our courses and set up institutional agreements. (014)

When reflecting on current practice, colleagues were aware that their success would be measured on the basis of international student recruitment, retention and results (Appendix M). At the time of undertaking this research there were no metrics to assess other facets of internationalisation such as Critical Global Pedagogies or cultural competencies – thus further reinforcing the argument that the model of internationalisation at the case study institution is largely economically driven. However, it also became apparent that new positions at a senior level had been created in each faculty in 2016 to support the enhancement of the internationalisation agenda. Eight of those interviewed who held such positions had begun to meet regularly to discuss current issues, progress and ambitions of the internationalisation agenda. When prompted during the research interview it became clear that some of them were beginning to think beyond the measurable metrics towards other aspects of internationalisation, although it was clear that such developments were still in their chrysalis stage.

Polly: Has this conversation had any impact on your thinking around the internationalisation agenda?

015: I think it makes me very aware that the [Case Study Institution] approach to internationalisation has been a little bit one or two dimensional and overly focused on the bottom-line impact of international students. [Head to one side]. And I suppose I'd known that but it does bring it into stark belief, and of course I think that when you look around the country, look at institutions that have been very successful in terms of internationalisation, they have grasped it across the range of activities, not simply in the areas that are income-bearing, and I think this conversation kind of just reinforces to me that that I think is the challenge for this place, . . . is that it wants to achieve that but hasn't really put in place the thinking on how that impacts on the student union, on the curriculum systematically, on the way in which we conceive student services, on the way we conceive our cultural identity, on the way we work with the city, with low-level racism bubbling away in

the city. So I think if the conversation does anything, it kind of reinforces that we're probably just a bit stuck in one or two boxes, and we have to look across to the others.

When asked how the institution might encourage programme teams to embed global learning and intercultural competencies within their curricula, the same participant, a member of the senior management team of the university who is responsible for internationalisation, explained his approach.

Polly: So I'm just wondering about a discipline you have just alluded to, . . . that says it [internationalisation] is 'really not that much to do with us'. And I'm just wondering too about the context that [the Case Study Institution] is in geographically and in terms of its make-up; do you think that makes it more or less of a responsibility for even those who say it's not our gig?

015: I do think that academic teams should own their disciplines and that with external advice and with internal challenge they should be pushed on how they address internationalisation, but I think the last thing any university should do is try and mandate things, generally it gets people's backs up, you get tokenism at best, you don't get real buy-in. . . So I'd still be wanting to push, but in a slightly different way.

In terms of a management model, the rationale is for an approach which engenders the support of those who will be changing and enhancing practice at the grass-roots level, as described by Simon and Cistaro (2009). This approach was commended and replicated at a local level, within programmes and across faculties, by some of those who had responsibility for internationalisation in their faculties.

[I use a] one-to-one approach. A series of ongoing conversations designed specifically to bring people on side. It's not something you want to enforce . . . it's about the gradual change in getting the visibility, conversations that can change perceptions . . . rationale for why that's important. (001)

This strategic approach was described as a conscious decision to engage staff, rather than 'sending edicts'. Members of the internationalisation leadership team stated that enforcement gives rise to resistance, whereas an approach that promotes positive messages, and a clear rationale is reported to engender support and have greater success. However the dialogue with other respondents shows a concern that the internationalisation agenda may not have filtered through to all staff, or indeed may simply be one more item on an ever-growing list of agendas which is quickly becoming unmanageable. One participant attributed the lack of information flow to the large scale of the institution, and multiple site campus.

The data shows also shows a disconnect in the way that local teams are working. For instance one respondent who has responsibility for internationalisation within her school referred to a new internationalisation strategy being drafted in her faculty. When asked what the key features of this new strategy were she stated that she had not been asked to contribute to it and did not know what was in it. This disconnect may in part be explained by the 'pigeonholing' that one respondent referred to, suggesting that that they are given individual jobs to do '*in offices hidden down long corridors*' (014). In a large institution, the net result of this is that individual tasks may be completed, but that connections are lost, which then makes it difficult to communicate clear messages that flow effectively through the organisation. These difficulties have the potential to create inconsistencies in practice across the institution.

4.6.3 Impact of the internationalisation module

One final piece in the jigsaw in terms of data collected were the responses from six academics who, as part of their Postgraduate Certificate in Academic Practice (PGCAP), had undertaken a module focusing on internationalisation between 2012 and 2017. This elective module was introduced to the PGCAP as a central strand of the case study institution's internationalisation strategy in 2012. As part of this

research it was important to explore the extent to which using a module to explore concepts around internationalisation in Higher Education has or has not been an effective part of the strategy to enhance internationalisation across the institution.

Firstly, respondents were asked whether they had done anything since completing the module that related to internationalisation. Five of the six gave examples of developments. One had left the university and was not in a position to pursue this agenda. The five positive responses ranged in terms of scale. Two were positive about their contributions. 025 explained how funding was won which enabled students to undertake live research projects in a specialist laboratory in Germany, and has resulted in publication. 026 outlined how she has further developed her work around Critical Global Pedagogies.

The [research] award was extended. In total 3 students benefitted from this award. It also resulted in a publication on which students were co-authors . . . It also gained substantial media attention. (025)

Both in teaching and research (teaching-research nexus). At Masters level this has implicated leading a [research] group. Also, facilitating BA students' research. (026) [Further detail was given, but has been omitted in the interests of anonymity]

Other respondents saw their contributions as far less significant. For example 024 reports adaptations to curriculum activity and 022 refers to staff training activity at a local level.

I have really only made minor changes to what I do, introducing some international examples to lectures, developing international collaborations, for example. (024)

we have started to have the conversation in practice educator training about the increasing number of international students we are attracting onto the programme. Asking them to consider how they will support students who are away from home and likely to have different cultural norms to their own. (022)

I was appointed internationalisation co-lead for the programme...nothing at all has yet been achieved! (023)

Although 023 states, ‘*nothing yet has been achieved*’ it is important to note that he attributed his appointment to the new role to the ideas and proposals he had shared with his team as a direct result of the module. This development of the role demonstrates the importance given to internationalisation by disciplinary leads, and recognition by his department that responsibility and dedicated time is required to develop policy into practice.

One important note, discussed in the methods chapter, is that all those who undertook the internationalisation elective module were self-selecting. It may then be reasonable to assume that at least some of these respondents were already proactive in considering ways in which they might take aspects of the internationalisation agenda forward in practice. It was therefore important to question whether these developments would have taken place without the intervention of the module, so respondents were asked directly to outline the extent to which the Internationalisation module had any role in these developments.

Polly: Did the Internationalisation module have any bearing on your thinking or subsequent action in relation to internationalisation? Please explain your response.

024: The module did give me a greater appreciation of the issues surrounding internationalisation. Although I have always been a proponent on all things international, this module got me thinking about how this can be achieved in practice within the University culture.

024: although the [research] grant was initiated before the internationalisation module, its development substantially benefitted from this module.

The next question asked whether respondents had been able to use their learning on the international module to influence the practice of other people in their disciplinary teams. Here the response was mixed. For 023, his appointment to the newly-created internationalisation role was a direct invitation to use the expertise gained from the

module to develop practice across his team. His level of influence was at a local, disciplinary level and has the potential to turn policy into practice.

Other responses indicated that participants felt their spheres of influence were limited. All three below, indicate that whilst they had ideas to enhance critical global learning, and were able to give examples of this in their own practice, they had not been able to initiate a ripple effect across their department.

It [my influence] has been very small and I don't think people necessarily have the appetite to consider it in detail. (022)

My team is happy to support the ideas I have presented, and I am very keen to develop ideas further, but, and it is a big 'but', due to competing demands on my time and the heavy workload, it is always being side-lined. As such, it has become a 'nice to do' rather than 'need to do' aspect of my role. (023)

Not really so far. Probably the biggest barriers are time and inertia: with many competing demands on people it is necessary to be quite selective about changing practice and often there are more pressing priorities. Also, I am a new member of staff, and while I hope to inject my new ideas and initiatives to the University, the process of learning how things are done and why is a long one: I still feel like I have more to learn from others and my role to influence practice is still growing. (024)

In 024's response the language 'I am a new member of staff' and 'I feel like I have a lot to learn from others' indicates an acute awareness of their junior status amongst colleagues who have been working in Higher Education for a much longer period of time. The language also suggests an acceptance that while 024 has ideas to 'inject' there are some opaque processes which impede or inhibit the sharing of these ideas or implementation of adaptations to practice.

It seems we can conclude that whilst this module has helped to develop colleague's thinking around Critical Global Pedagogies, and the wider internationalisation agenda, the impact of this is limited to a very local scale whereby the individual is

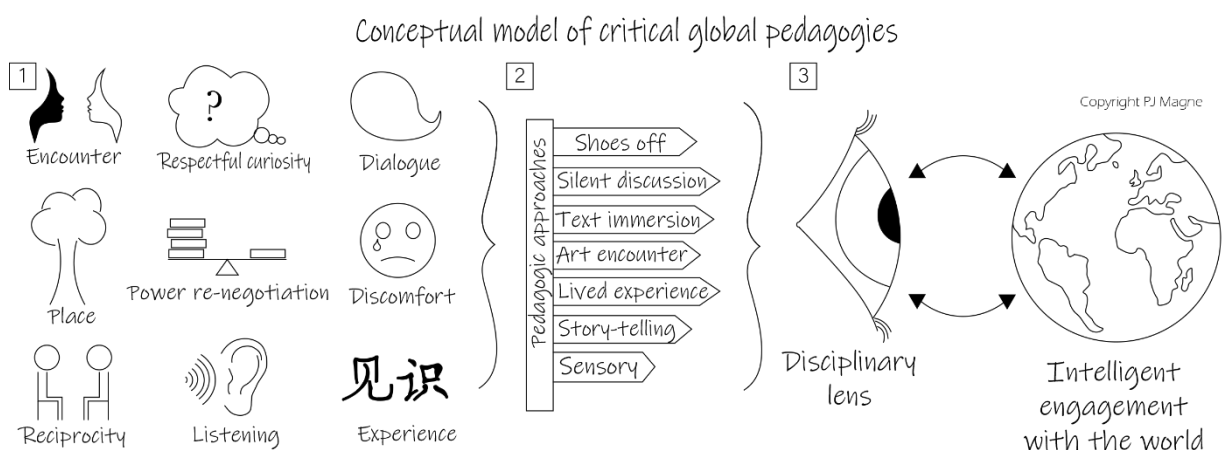
able to make small changes to their practice. Equally their sphere of influence in most cases seems limited by circumstance of their junior role in departments. It is only when they gain posts with increased responsibility that they feel able to instigate enhancement more widely. As a strategy then the internationalisation module may be deemed to be effective at a grassroots level, but that impact on practice more widely across the institution may only feed through as and when these individuals take up roles with greater levels of responsibility and influence. It is therefore important to couple this strategy with other approaches that may have a wider scope for influence.

CHAPTER 5. FINDINGS AND ANALYSIS

5. Introduction

The previous chapter presented categorised data in its verbatim form, sometimes accompanied with non-verbal descriptors, thus enabling the reader to build a picture of the data set. This chapter develops an analysis of the most pertinent themes to emerge from those data. It offers an original contribution to knowledge through the lens of a specific geographic and demographic context, and a critical moment in political history. The following analysis concentrates on the characteristics of the case study institution; the relation of these to a perceived insularity in the local student population; and the response to the rise in nationalism and exclusion. As the discussion unfolds, so too does the apparent need for a new pedagogic approach towards a transformative form of critical global learning, as outlined in Figure 8, re-presented here to assist the reader. (For full details see Appendix A).

Figure 8. Conceptual model of Critical Global Pedagogies



Biases, beliefs and assumptions are challenged, through pedagogic approaches, via the discipline, to create a more nuanced understanding of the world

As part of this discussion, this chapter examines whether the call to embed and enhance Critical Global Pedagogies within Higher Education curricula is justified. It interrogates the rationale behind this call; whose responsibility it might be to engage in Critical Global Pedagogies; and what strategies might facilitate turning existing policy into actual practice. In order to achieve this with some degree of rigour the discussion draws on the key theoretical frameworks, introduced in Chapter 2:

postcolonial theory (Andreotti, 2011; 2013); critical theory and social justice (Freire, 1970; 1992; Giroux, 2005; 2006) and policy into practice (Ball & Bowe, 1992). The following analysis enacts these frameworks in order to facilitate a detailed examination of the data, which acknowledges the work already done in this area, and adds my own application of these theoretical lenses to the analysis.

5.1 Confirmation of the dominance of current neoliberal, economically driven internationalisation activity

The data presented in Chapter 4 confirms findings in the wider literature that the neoliberal model of Higher Education, largely driven by economics (Ball, 2012), remains the dominant force behind current internationalisation activity. When asked to consider current practices in relation to the internationalisation agenda all academics flagged international student recruitment (ISR) as the main activity of internationalisation (see Figure 12, p.113). In each case they attributed the primary aim of ISR to financial drivers and generation of income. Of particular interest though, is that the language in the participants' responses, such as '*hard line aims*' (014), '*money in our pockets, to put it crudely*' (014) indicate a sense of unease with the current status quo, and a semblance of disquiet relating to the neoliberal agenda.

The phrase 'bums on seats' crops up unprompted in four sets of interview data, and in each case indicates that the value attributed by the institution to the international student does not refer to the intellectual minds or cultural contributions that individuals may bring to the university. Instead the 'value' is solely considered in terms of lucrative tuition fee income. As is evident in the data this monetary value applied to international students did not sit comfortably with the majority of respondents. An assumption made by all participants is the shared understanding that international students pay significantly higher fees than UK students: so one international 'bum on a seat' may bring in twice or three times the income of one UK

or European 'bum on a seat'. In other words the higher the proportion of international students the richer the institution will be.

The neoliberal model was evident not only in terms of international student recruitment, but also in the development of Transnational Education (TNE) partnerships and research collaborations. These too are founded on financial incentives. For example TNE partnerships ordinarily work on a franchise basis, in other words, the awarding institution has a product or commodity that they can sell. The product, in this case an accredited programme, with quality assurance mechanisms which ensure continued credibility, will be delivered by the local provider, and bring in an additional income for the awarding institution (Bennell & Pearce, 2003). Research collaborations may at first not offer such an explicit financial gain, but on reading application guidelines for some of the bigger funding streams it becomes immediately apparent that bids which include international collaboration are more likely to win significant funding (Katz & Martin, 1997).

Both these examples of research and TNE offer financial gains. But also in evidence is another aspect of the neoliberal model - soft power. In this instance the soft power being brought into play is the use of Western scholarly practice and quality standards as the benchmark for emerging Higher Education models in non-Western countries (Deem, Mok & Lucas, 2008). If viewed through the anti-colonial lens, critics such as Lo (2011) argue that this 'globalisation of Higher Education can be interpreted as a form of neo-colonialism that maintains the patterns of dependency and reinforces the superiority of the Anglo-American scholarship' (Lo, 2011, p.210). By reinforcing the Western model of Higher Education through transnational partnerships the awarding institution maintains its stance as the superior power in those relationships thereby ensuring a sustained economic opportunity.

Similarly, in research, whilst greater funding opportunities are available for collaborative projects, the funding streams are most commonly provided by funding councils born from a Western form of Higher Education and research principles. Greater credibility is given to research published in long-established, well-recognised

journals. In the majority of cases this requires the research to be published in English, or at least English translation, thereby not only reinforcing the dominance of Western methodologies, ethical standards and academic forms of writing, but also the dominance of English as the prominent language of communication in the academic world (Jenkins, 2014). These examples of a neoliberal interpretation of internationalisation and related practices in HEIs all support an exercise in soft power and what Andreotti defines as the power to enforce 'the ethnocentric privileging of Western rationality and dialectical thought' (Andreotti, 2011, p.2).

The analysis above confirms the dominant economic drivers behind existing practice around internationalisation. In so doing it supports the rationale for this study which is to examine the less researched area of internationalisation at home and the importance of a critical global curriculum for all students.

5.2 Analysis of geographic isolation, demographics and insularity

One unique facet of this research is the geographical context of the case study institution. As described in the methodology, the institution is based in a rural region constituted of a 92% white, UK born population. The institution attracts significantly more local students than many other universities in the UK (Figure 5, p.40). Themes of insularity and isolation were repeatedly raised by academics. The data suggests that the 'isolated' geographic location of the case study institution has a direct impact on the way that those who are native to the region consider, or fail to consider, their place in the wider world. The perception of academics across the data set is that many of the local students have not engaged with ethnic minorities, or people from other countries with different outlooks, prior to university. The data includes evidence to support this,

'[a local student] told me later on in the week I've never been in a room with so many international people' (013).

The theme that arose repeatedly, and with a sense of frustration - evident in respondents' body language and tone - was that of insularity. However the student data offers a more promising picture, suggesting that cultural competence and opportunities to develop as a global citizen through the curriculum, are 'very relevant' in this particular moment. However, as this perception of insularity was widely spread across the data generated by academic participants, it needs to be addressed.

A reading of the literature on insularity could take us down many avenues. Spielberg and Starr (2009) offer one useful rationale for insular behaviour suggesting that whilst novel objects (and by extension: ideas, concepts, theory, people, and cultures) can evoke exploratory behaviours (motivated by curiosity) they may also, conversely, generate avoidance behaviours (motivated by fear). This perpetuates the cycle of non-engagement with new or 'different' things that sit beyond the immediate comfort zone. In other words the natural, curious state of the human is often tempered, or even doused, by fear of encounter of new things that may be a potential threat (Perry, 2006). In the case of a region with a population that is over 92% white and UK born it is logical to assume that local encounter with a range of ethnicities and nationalities may be limited. Therefore it is possible that the university setting may be the first real encounter local students have with people who come from other parts of the world. Academics who participated in this study clearly saw this international aspect of the academic environment as a rich opportunity to broaden horizons, learn about oneself, and open up to other ways of viewing the world. However the research of Olsson and Phelps (2004) which measured fear responses to visual encounter with ethnic origins different to one's own, suggests that students may have to overcome innate and socially conditioned fears before they are able to open up to new ways of seeing the world. Hall (1996) also acknowledges the role of fear in encountering cultures that differ to one's own. At the heart of this lies the discomfort of realising that one's own way of engaging with the world is not necessarily the only way to engage with the world. Hall suggests

that this challenge to our own beliefs, values and behaviours, is likely to feel disempowering and disorienting.

The assumption made by academic respondents, that the university environment provides students with multiple opportunities to mix, seems to overlook the power of the fear response and the barrier this presents. They fail to recognise why students may first need encouragement to step out of their comfort zone, before beginning the journey of transformative learning that Hall (1996) describes. One reason for this may be attributable to the mobile and international experience of the academics who engaged with this research. Six out of eighteen respondents were born in mainland Europe or Asia, and seventeen out of eighteen had travelled the world and worked abroad. With only one exception, all had, at various points in their life stepped out of their native comfort zone into new countries and experienced different cultures. It is possible that for some, their curiosity outweighed their fear, and that for others there was little or no fear-factor in the decisions they made. It is also possible that their first forays into the wider world were laced with fear, but that this was overcome and is no longer a factor in their travel and working life. When coupled with their views on the purpose of Higher Education, it seems reasonable to suggest that the majority of academics put learning, curiosity and inquisitiveness at the heart of the university experience. These combined factors start to build an explanation for the frustration behind academics' criticism of the perceived insularity of the local student population. It is due to a mismatch between their standpoint and that of the students. The academic respondents in this study have already immersed themselves in a diversity of cultures and countries. Whereas the reportedly 'insular' students to whom the academics have attributed a 'lack of curiosity' may not. Their lack of curiosity may in fact be a fear response to something that is simply not part of their repertoire or previous experience.

Fear is not the only possible explanation for this reported insularity and diffidence. Audre Lourde, self-proclaimed feminist, mother, lesbian and acclaimed poet suggested, we respond in one of three ways when confronted with difference, 'Ignore

it, and if that is not possible, copy it if we think it is dominant, or destroy it if we think it is subordinate. But we have no patterns for relating across differences as equals.’ (Olson, Kroeger & Kent, 2001, p.135). Lourde spoke from the perspective of being black in a country whose laws and social practices favoured white people. Whilst Lourde’s observation may not be an accurate reading of the whole of humankind it does resonate with the data from this research in which academics report that local students (and indeed the wider local population) are ‘insular’. Respondents feel that this exclusive behaviour seems more prevalent at the case study institution than in their previous experience in other institutions and, like Lourde, they seem to attribute this to difficulties that local students have in dealing with ‘difference’.

This reported insularity does not just relate to the ways in which students of different creeds and cultures evidently do or do not engage with one another; academics suggested that insularity also limits student thought and interest. As reported in Chapter 4, academics are concerned with students’ comfort zone of thought, or disinterest of *‘what’s going on, on the other side of the planet’* (019). This quote is indicative of a mindset that reduces the individuals’ actions, thought and behaviour to a very immediate impact. A light-hearted example may demonstrate this point. Where someone is primarily focused on themselves and their immediate wellbeing, their choice in chocolate may concentrate on preferred taste, cost and availability. These three factors are all about immediate impact on oneself: whether they will enjoy their purchase, whether they have the means to buy it, and whether it is available to satisfy them in that instant. A more critical thinker who has a wider understanding of the world and global awareness, but who also wants chocolate, may additionally consider issues of fair trade, food miles, and packaging/recycling implications, in their chocolate purchase. This is known in the business world as ‘ethical purchasing’ (Doane, 2001, p.2). Thus the same action (buying chocolate) may have a ripple effect of implications that go far beyond the individual who has bought it. The student with a global awareness may consider this, but the data from this study suggests that the more locally focused ‘insular’ student purchaser is really not

concerned with *'what's going on, on the other side of planet'* and how their own actions may or may not affect the lives of others.

Whilst it is important to challenge apparent disinterest in global issues, it is also important to be mindful, rather than judgemental, of the causes for this. As noted earlier, the parameters of our experiences are partially responsible for the limitations of thought. Andreotti (2011) illustrates this with her corn-on-the-cob exercise in which she invites readers to imagine hundreds of cobs of corn with their outer leaves removed. Having carried out this visualisation exercise with many audiences Andreotti tells the reader that those whose experience is limited to the Western world are likely to imagine a pile of gloriously yellow cobs or corn illustrated in Figure 17 below. In demonstrations of this exercise participants are then shown a photo of multi-coloured corn cobs, Figure 17.

Figure 17. Multi-colour corn on cobs



 Attributed to Semevent



 Attributed to CLM-bv

The response to these variously coloured corn cobs by Western audiences is usually surprise, and in some instances Andreotti (2011) reports that, *'some people even question whether the photo has been digitally altered'* (p.4). What this demonstrates is not only the challenge of developing an ability to think beyond one's given experience, but also the difficulty of comprehending alternative perspectives when we encounter them.

Andreotti (2011) uses this example to illustrate the 'globally hegemonic ethnocentrism of the Western/Enlightenment epistemology' (p.4). This is the notion that practices, values and perspectives of the Western world are considered superior (by Western societies), and consequently much is done to impose them upon cultures and societies across the globe. I acknowledge this notion, and indeed the reality of Western ethnocentrism, but my suggestion here is that the data from this research demonstrates the root cause of this is not necessarily the 'fault' of the student, it is simply a result of the limitations of their experience. What becomes important, if we are to avoid perpetuating the hegemonic discourse that Andreotti refers to, is the way in which Higher Education programmes challenge students to examine their own perspectives and encounter other ways of thinking. Killick (2018) also asserts that if we are indeed programmed to think in certain ways then education '*can have no greater priority than to enable faculty and students to override that programming.*' (Killick, 2018, p.16)

Interestingly, analysis of the documentary data (omitted from appendices to maintain institutional anonymity) offers a different account of localism which challenges the reported insularity of the local student population. A significant number of students who choose to study locally do so because of a lifestyle choice, as evidenced in a number of student blogs. One example of this, is a surfing sustainability research group. Its website promotes a global outlook and purports to focus on 'environmental, social and economic sustainability' at an international level. It also provides education, clear environmental messages and opportunities for students to join action groups such as Surfers Against Sewage (SAS, 2017). The blogs give accounts of student activity and engagement in both local projects such as 'beach cleans', and international research such as the impact of plastics on ocean life. This evidence demonstrates that whilst these particular students choose to stay local, their outlook is not insular.

What we learn from this is that whilst a number of academics report perceptions of insularity amongst the local student population, there is also evidence of outward

looking groups who clearly have a concern for global issues. As is often the case with qualitative research, the data is complex. However it provides us with some important learning points. Firstly, academics should proceed with less judgement and more understanding in relation to the characteristics they observe in their students. It is possible that in some cases insularity may be not be motivated by bigotry or intolerance, but perhaps more by ignorance or fear. If this is indeed the case, then as Andreotti, Freire and Killick argue, Higher Education has a duty to facilitate transformative learning that enables students to confront their ignorance, overcome their fears, and move beyond their comfort zone. Secondly the occurrence of insularity may not be as prevalent as reported – there are clearly local students who have an active global outlook. And thirdly, as demonstrated by the surfers, there are ripe opportunities within formal disciplinary curricula and non-academic societies that can be designed to actively engage students in global learning.

5.3 Impacts of the political moment: nationalism, protectionism and defiance

Another unique aspect of this study's contribution to the internationalisation debate relates to the political moment in which the data was collected. During interviews academics were asked, 'to what extent have recent world events affected the internationalisation agenda in HE and in what ways?' As indicated in Chapter 4, participants universally attributed this question either to Brexit or the inauguration of the Trump presidency in the United States of America. None picked up on other prominent world events at the time, such as the famine in Yemen or the Syrian conflict, and only two mentioned other contemporary events. This in itself demonstrates the gravitational force of a Western bias, which is unsurprising given that all participants were working in the UK at the time the interviews took place.

5.3.1 The impact of Brexit on the internationalisation agenda

Aside from the potential negative impact Brexit might have on recruitment of international students and staff (reported in Chapter 4), I want to focus here on analysis of the 'messages' of Brexit, as perceived by the academics interviewed in this study. The Brexit commentary focused mainly on discourses around nationalism, protectionism and disengagement. A common theme in the data was the sense that Brexit was a turning point of redrawing lines in the sand, within which the UK would set its own rules and govern itself without answer to other European Union (EU) powers, although as Pabst (2016) explains, this thinking may be misplaced.

Respondents noticed signs of protectionism and exclusion whereby walls were being built both metaphorically and literally. These references extended to President Trump's repeated goal to build a border wall between the USA and Mexico, but also related to the growing sense of protectionism around Brexit. The metaphorical walls reported in the data were the potential for international student fees to be applied to EU citizens, reduced opportunities to stay in the UK to work post qualification, and the new requirement for existing EU staff to apply for residency in the UK. The data also includes reports of racist abuse directed at students and staff; exclusive behaviours between students; and the emotional impact of the withdrawal of free movement and reciprocal living arrangements between European countries. In sixteen out of eighteen interviews it was either explicit or implicit that participants had voted Remain (not to exit the EU). However, respondents repeatedly used the word 'we' when they talked about a society that is '*turning in*' on itself, suggesting that, whether they liked it or not, they were part of a wider population that had rejected the European ideal. The body language that accompanied their comments demonstrates a definite sense of powerlessness in terms of this tide of exclusion and protectionism.

Anger was also evident in respondents' body language. They were aware that the majority of remain votes came from those with Higher Education qualifications and the younger voting population (Goodwin & Heath, 2016). They suggested that

students feel disenfranchised by a majority to leave the EU. However, coupled with the anger, was a definite sense of defiance and the notion that Higher Education has a role to play in enabling students to develop critical reasoning in relation to the political moment. This chimes with the work of Giroux (2006) who argues that healthy criticality should be at the heart of Higher Education. It also reflects the notion that education is not a neutral activity, and that the 'progressive' educator has a duty to come down off the fence, challenge ethnocentric thinking and give space to the unprivileged voices (Freire, 2001). In the case of the Brexit vote, a more critical approach might expose the reasons underpinning the outcome of the vote and, however uncomfortable, offer new insights that challenge taken-for-granted assumptions (Andreotti, 2011). As indicated in Section 4.5.2 and more widely across the data, sixteen out of eighteen academics felt that the contemporary events of Brexit increase the importance of engaging students in a critical form of global learning and self-reflection. The data seems to suggest that political events are reminding many academics of the *raison d'être* of the university, as cited by John Henry Newman (in Turner, 1996) and many since - to develop and foster critical thought (Collini, 2012).

One point of interest to arise from this analysis relating to the events of Brexit is the question of whether support for a form of critical global learning is intrinsically motivated (a liberal arts/humanist model), or extrinsically motivated (the neoliberal model). A number of respondents state that global learning is increasingly important because students need to be able to function effectively throughout their working life - the neoliberal model; whereas others suggest that engaging students in international curricula is important, just because it is! In other words, there is an intrinsic motivation of wanting to engage, connect, experience and understand more of the cultures, beliefs, values and behaviours of people across the globe. One might also wonder whether it actually matters, whether it is necessary to attribute global learning to one or the other model. Academics hint at both models. For example 014 argues that a form of critical global learning is increasingly important because '*it should be important and 'it needs to be*'. This view is partly rooted in her discipline

(history) which invites students to interrogate past events from multiple perspectives thereby challenging them to consider their own biases and assumptions in conjunction with their critique of events. In this discipline this is referred to as developing a 'historical consciousness' (Giroux, 1997) and is an integral part of the learning experience. So, regardless of the extrinsic or intrinsic drivers, the important message to take away from this is that the motivations may be multiple, but the message is simply that, a critical reading of the world should be a vital part of the student learning experience.

5.3.2 The impact of the United States of America presidency result on the internationalisation agenda

When asked about the impact of recent world events on the internationalisation agenda, eleven respondents commented on the election of Donald Trump as president of the USA in 2016. In some cases the body language and tone, captured in the data, indicates a high level of disbelief and incredulity expressed by respondents at the election of President Trump. The participants speak of ignorance, the erection of barriers, protectionism, and American domination. These sentiments are mirrored by much of the political commentary since the election in 2016. For example, McNair (2018) cites this political moment as, 'an era of unprecedented turbulence in both domestic and international politics. After eight years of executive leadership by the first black American president, the United States elected a flamboyant, controversial businessman completely inexperienced in public service . . . with unknowable consequences for the US and the world.' (McNair, 2018, p.xiii).

The notion of unknowable consequences McNair refers to was also represented in many of the searching pauses, sighs and sounds of exasperation captured in the audio recordings of the interviews conducted for this research. Whilst these non-verbal expressions do not give us words to analyse, psychologists and behavioural experts largely agree that non-verbal language transmits deeper emotions sometimes

than words are able to convey (Whaley & Samter, 2009). The frustrations, evident in the non-verbal elements of the interviews, indicate strong disagreement across the academic community with what are perceived to be nonsensical election results.

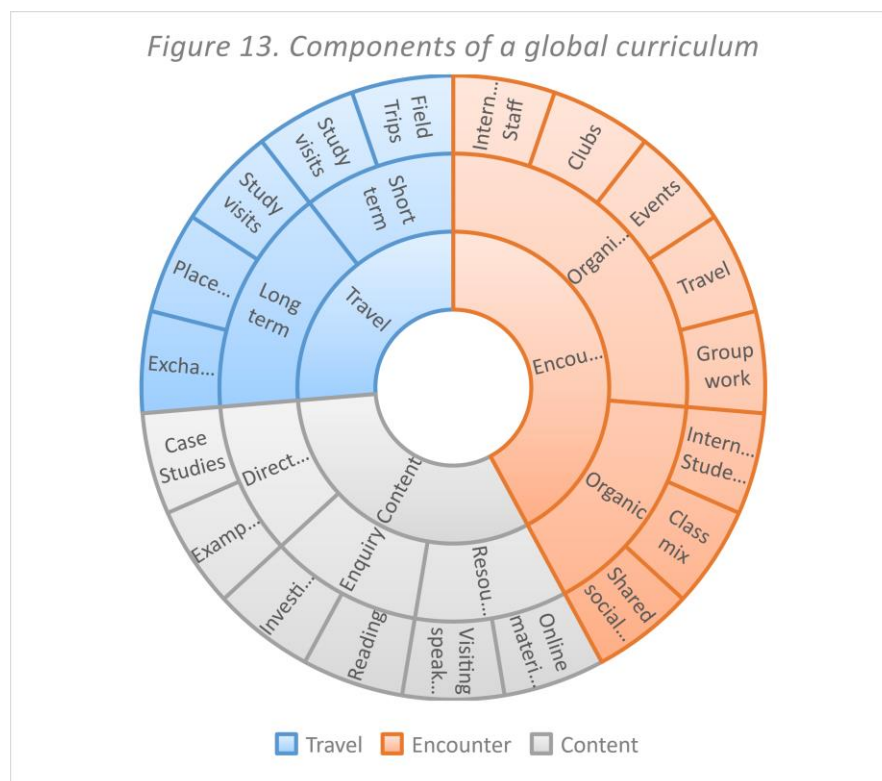
Whilst the overall tone of the interviews presented a dismay in relation to the Trump presidency and Brexit, there is also a defiance evident in the data, whereby a number of academics suggest that the events of this political moment provide even greater reason to engage in Critical Global Pedagogies (Section 4.5.2). Many respondents were concerned by their observations of growing nationalism and protectionism, and the rise of 'othering' and setting up any culture or country that is not one's own as '*the enemy*'. This chimes with recent literature which also identifies increased violence, racism and abuse since the 2016 election (Burnett, 2017; Virdee & McGeever, 2017). This takes the discussion beyond unconscious hegemonic thinking (Andreotti, 2011) in which perhaps one is unaware of the ways in which Western ethnocentrism influences one's thoughts and behaviours, towards active and conscious demonising of the 'other'. The concluding point made by 001 is that this way of thinking is simply not acceptable. She suggests that the tendency towards this behaviour, demonstrated since the Brexit vote and Trump election, strengthens the case for a more integral adoption of forms of critical global learning in Higher Education curricula.

Although the vast majority of respondents suggests that there is a case for the inclusion of Critical Global Pedagogies within the curriculum, we should also remember the two instances (in Chapter 4), of academics who clearly state that, whilst this agenda might be important, it is absolutely not their personal responsibility to enact it. This is a theme I shall return to in the final chapter.

5.4 Analysis of existing practice of global learning in the curriculum

Despite these linguistic landmines the data provides some evidence of global learning in the curriculum. Figure 13 (repeated overleaf, for ease of access) demonstrates the

wide range of activity, drawn from the interview data that currently contribute to a global curricula. I categorised these into three key elements of the curriculum: travel, encounter and content. The following discussion offers a critical analysis of some of these approaches, particularly in relation to the newly proposed model of Critical Global Pedagogies.



5.4.1 International travel

The challenges and benefits of both long and short term travel in developing cultural competencies and global learning have received detailed analysis in the literature, (see for example Bachner & Zeutschel, 2009; Hadis, 2005b; 2005a; Huggins, 2015; Stone & Petrick, 2013). But as Killick (2018) points out, ‘unless such programmes are equally accessible to every student within the cohort . . . their very effectiveness means that they contribute to inequalities within the student experience and learning gain.’ (p.152). Killick’s point is important as the academics suggests that the local students are ‘un-travelled’ and lack experience of the world beyond their locale. As many of the local students correspond with the Widening Participation target group

(those from poorer socio-economic groups (Archer, Hutchins & Ross, 2005), it may be fair to assume that one reason for their limited experience is simply that they lack the financial resources to travel. As with any generalisation applied to a certain group, there will always be some outliers. However, as Davies and Mangan's (1992) study on family holiday expenditure explains, the resources spent on travel are 'income elastic'. In other words, when resources are particularly tight a hierarchy of needs is enacted, and travel, which is often considered a luxury by those in lower socio-economic circumstances, will be reined in. Dargay and Clark's work (2012), which focuses on the determinants of long distance travel within the UK, further confirms the assumption that limited means will restrict the ability to travel beyond one's immediate locality, let alone to other regions of the world.

One point of interest from the data of this study is that when academics identified this gap in world travel of the local students, it was often noted with a sense of frustration and disappointment, and implied that these students were just not interested in experiencing travel. In most cases the dialogue failed to recognise that financial constraints may be partly to blame, until this was questioned explicitly later in the interview.

There was also an assumption, on the part of the academics, that travel will necessarily broaden horizons and enable students to enrich their understanding of the world. As one might expect there is much literature to support this (Kelly, 2010; Koskinen & Tossavainen, 2004; Leh, Robb & Albin, 2004; Olson, Kroeger & Kent, 2001). However, there is also a more critical reading of experiences abroad which highlight some of the damage that can be done particularly by short visits to 'alien' places (Huggins, 2015; Jackson, 2015). Such visits, for example, may expose individuals to cultures, behaviours, beliefs, values, and customs, not to mention climates, foods, and environments so different to their own that it only serves to exacerbate those differences. As Huggins (2015) explains in relation to Higher Education international study trips: unless such visits are properly structured with built-in planning, forethought, scheduled opportunities for self-reflection and

dialogue during and post trip, there is a danger that culture shock may override potential transformative learning. Poorly planned study trips could in fact heighten the sense of 'other' and serve only to offer experiences which seem inexplicable or induce a sense of pity. Without the structure and time for critical self-reflection such travel can result in confirming one's own biases (ibid).

Shute and Slee (2015) suggest that without wandering beyond our comfort zone, our own view of the world becomes reinforced as the correct view, and our ability to consider other perspectives and opportunities may be limited. Andreotti (2011) suggests that this bias confirmation promotes a sense of Western superiority whereby the gulf between cultures is chalked up to civilised (Western) and uncivilised (non-Western). Extended travel may provide the opportunity to navigate through the process of othering and confirmation bias, towards critical self-reflection afforded by the time of an extended period immersed in another culture. However, if students with limited means cannot engage in such opportunities, then this raises the fundamental question of how a global curriculum can be inclusive and transformational for all learners, not just those who can afford the finances and time to travel. It is precisely because of this point that the following analysis will concentrate on the content and encounter elements represented in Figure 13 (p.121).

5.4.2 Encounter

Whilst the population of the region and city in which it is situated are over 92% white and UK born, the institution itself, which has a student population of over 20,000 includes within that number more than 2,000 students from overseas and the European Union. The interview data points to the international composition of the case study institution and implies that this in itself provides an opportunity for students from across the globe to mix. The suggestion from some respondents was that the combination of a shared social space, the classroom as a meeting point, and the mix of nationalities and cultures on the university campus provide an organic environment in which students could mix. This assumption is also repeated in the

documentary data which boasts the number of international students on campus and intercultural social events. However, the literature argues environment and exposure do not necessarily result in 'organic' encounter (Peacock & Harrison, 2009), and therefore suggests there is a duty upon academics to create the right conditions to promote and facilitate encounter (Summers & Volet, 2008).

Leaving travel to one side, the data reported a number of different ways in which encounter could be organised. These included the use of social clubs and societies, and events either related to courses and programmes, or organised by the Union of Students or Student Services. The data also suggests that encounter with external communities and contributors, both brief and sustained, can have a lasting and positive impact, particularly if that encounter includes time for critical reflection and is built into the curriculum. For example, a number of programmes offer placements for extended periods of time in a range of settings, including work alongside asylum seekers. The data reports that initially some students were 'horrified' by what they saw, because it was so far removed from their own experiences. This reinforces the point that if the learning activity is not carefully structured the culture shock may override students capacity for deeper learning (Huggins, 2015). However 009 went on to explain that, in the longer term, carefully structured exposure can lead to transformative learning. In this case she states that it opens up conversations between the students and those seeking asylum; understanding is sought; dialogue in the learning environment helps to explore difficult issues; and the learning leaves a deep impression on the student (Appendix M, 009).

This model of long term engagement within an intercultural environment, explicitly includes elements of ethical violence, as described by Boler (1999). Combined with structured learning activity, this example also provides evidence of transformational learning (Illeris, 2014). Hill *et al.*, (2009) report similar experiences in their research on inter-professional learning which incorporated asylum seekers. In this paper students reveal that the learning process was at times uncomfortable. It exposed prejudices and forced students to question their own values and beliefs. But this is

exactly what Andreotti (2011), Giroux (1997) and Freire (1992) suggest education should do. Hill's research concluded that this process of encounter, however uncomfortable, 'was a powerful force in enabling students to understand the dynamic processes involved in social exclusion and also to be able to apply the principles of inclusion and integration as a basis for action' (Hill *et al.*, 2009, p.307). The data provides evidence that such learning can be carefully designed into the curriculum. However, it also indicates that the scale and time commitment to such placements or projects is considerable. It is also true that these examples come from disciplines such as the health professions and social work, which lend themselves to this form of placement. If resources are limited, or the disciplinary links are not so explicit, then such an approach may not be viable.

Technology offers alternative ways to introduce encounter into the curriculum. The data also shows that, even on a small scale, this can have a positive impact. Three respondents indicated that international speakers contribute to their programmes during class time, via Skype. 009 reported that using technology in this way had a huge impact on students. She was mindful that not all students can afford to travel (nor indeed can the university afford to fly in experts from across the globe), but by utilising appropriate technology all students have the opportunity to hear from and interact with world leading experts within the discipline (Appendix M, 009). This approach is inclusive of all students, thus opening global learning to the whole cohort. It is also relatively easy to organise and facilitate. A similar approach could also be used on a wider scale where technology allows. So rather than sole encounters with internationally renowned professors, it may also be possible to connect with colleagues and students situated across the globe to offer a greater variety of perspectives and dialogue within the same discipline (Bleimann, 2004). Equally, it may be possible to reach community groups, patients and service users who, as Hill *et al* (2009) demonstrate, can bring a whole new cultural perspective to the learning experience.

Encounter in the curriculum was most frequently represented in the data through the use of coursework. Some reports of international groupwork were hugely positive, including examples in which international students had taken a leading role, were well respected by other group members, and appreciated for the fresh ideas and ways of working that they brought to the group. Respondents also highlighted the successful outcomes of international teamwork, such as the presentation of posters in UK parliament (Appendix N, 019) and the development of new friendships and growing understandings across cultures. These benefits largely reflect those reported in the literature including socialisation (Baloche, 1994), creative working; peer learning (Boud, Cohen & Sampson, 2001), and improved communication skills.

However, respondents also acknowledged difficulties with groupwork that attempts to mix students from multiple cultures. These included oft cited challenges such as social anxieties (Burke, 2000), freeriding (Chapman & Arenson, 1993), and group tensions (Mutch, 1998). In particular the data notes that groups comprised of students from a range of countries and cultures require more time and patience as group members try to understand the task and negotiate the roles that they will play (Baumgartner & Johnson-Bailey, 2008; Bleszynska, 2008). Academics cited language barriers as another challenge for both home and international students, as they demand greater efforts in terms of communication and more support from academic staff. As Canale (1980) points out, speakers of additional languages not only have to concentrate on literal meanings but they are also busy developing sociolinguistic competence, i.e. the rules of the discourse, and how to interpret social meaning. For native language speakers this is tacit knowledge and the speed at which they can process all this information puts them at an advantage to those working in an additional language. This in itself creates a power dynamic in which the non-native speaker is disempowered and marginalised (Killick, 2018). In addition to this the 'rules of play' of groupwork in UK universities are often the Western version which, as Andreotti (2011) suggests, enforces an ethnocentric privileging in which the 'home' students may be tempted, for expediency's sake, to take the lead, thereby further marginalising international students. These frustrations were evident in the data,

although it also became apparent that some academics placed the responsibility for working through these challenges upon the students. This suggests that some of the respondents promote the notion of mixed group work, but have little understanding that the academic also has a responsibility to structure those activities in order to renegotiate the power dynamics of the group and facilitate transformative learning experiences.

The data from this project suggests that it is important to create activities in which mixed groups can engage in a task, rather than simply in discussion, as this reportedly helps to alleviate some of the language barriers, and rebalance the intercultural dynamics. One such example was a field day which included a coach trip back and forth to the site. On the outward journey students sat in notably distinct friendship groups. The day itself included multiple, problem-solving activities, each of which had to be achieved and reported back. The tutors had pre-assigned 'diverse' groups. On the return journey O13 and her colleagues noticed a palpable change to the dynamic on-board the coach, whereby the students abandoned the 'cliques' and were all talking animatedly to each other (Appendix N). What this demonstrates is that careful handling of groupwork can be the springboard for social encounter that engenders deeper relationships which go beyond the classroom. There is also the possibility highlighted by this particular example that taking the students off campus into a mutually neutral setting may also change the dynamics between students. Freire (1992) makes a particular case for this approach. He writes that when his interactions with underprivileged and disempowered groups took place in the community's home settings, the ability for communities to represent themselves on their terms became absolutely evident. When those same groups tried to get their voices heard elsewhere the 'rules of play' were against them and their messages were either lost, incoherent with frustration and anger, or ignored (*ibid*). So creating neutral settings and engaging students in collaborative activities can, it seems, open up cultural encounter. However, when the purpose of the mixed groups is not clear; the time given for the group to work through the dynamics (see Tuckman, 1965) is too limited; or the task itself can be conducted with minimal collaboration, the data shows us that

results can be largely negative. A poorly framed group work activity can result in a heightened sense of difference, rather than a growing appreciation of the contribution that everyone brings to the learning experience. It is therefore important that a model of Critical Global Pedagogies takes these factors into account.

5.4.3 Content

The data from this research also shows us how crucial it is to use the discipline as the vehicle for a critical approach to global learning. There were two academics who did not see how a curriculum inclusive of intercultural and global learning was at all relevant to their disciplines, and there were three more who alluded to the notion that it might be more relevant to some subjects than others. However, the data included some strong examples of ways in which topics and content create opportunities for transformative learning throughout the curriculum. These included topics such as organ donation, eco-tourism, animal welfare, port management, biological research ethics, and environmental law (Appendix N).

A common feature across these examples is the way in which the curriculum is designed to expose students to the notion that knowledge and practice are situated within and responsive to dynamic cultures. Moreover, these approaches invite students to investigate multiple perspectives and develop an awareness of the implications of how values, beliefs, cultures and ways of thinking may impact on understandings, behaviours, reasoning and practices in relation to their discipline. The example of organ donation demonstrates this well (see Appendix O). As the respondent suggests, organ donation is a medical concept and practice that requires skilful handling. Not only must the medical team be sensitive to the donor's family at the time of death, but they also need an acute awareness that decisions will be affected by the cultural and religious belief systems of both donor and potential recipient.

012 explains that through the process of investigation and discussion, sometimes making use of cultural knowledge of students, the students themselves come to realise the complexities of the decision-making. Through this realisation, previously held judgements and frustrations are diminished and medics become more able to facilitate discussions, and better equipped to deal respectfully with the decisions made.

The examples of port-management, environmental law, eco-tourism and so on are designed as modules intended to immerse students in critical investigation of specific topics. In each case these were reported by academics who clearly have the expertise and confidence to deliver such modules. As demonstrated in Appendix N, some respondents are acutely aware of the nuances of the ethical, legal and cultural aspects of their curriculum, and the interviews demonstrate that they are equipped to deal with these matters. This modular approach, led by academics with a predisposition towards global learning seems also to be a good model. However, it too raises some fundamental issues. If for example these modules are the only place in which global learning is addressed, and they are elective options, then it is entirely possible that some students who choose alternative electives may miss out on opportunities to develop their cultural understandings of the world in which they live. As Killick (2018) states, the elective approach also carries the message that '*learning is non-essential, not for everyone*' (p.112). This suggests then that elective modules, on their own, are not an effective strategy for including the whole student population in Critical Global Pedagogies. However they could be a very effective specialist element of a wider range of curriculum activities.

An alternative model could incorporate the use of the hidden curriculum to engage students in global learning. 006 (Appendix N) suggests that students sometimes switch off when they see a specific agenda explicitly flagged within the curriculum. Her proposal is that it feels more organic if critical global learning is simply part of the tool box that academics and students tap into throughout the curriculum. Rather than being ring-fenced by topic, global learning and respectful curiosity should simply

be threaded throughout the learning journey. In this approach they become an integral part of the learning experience and invite critical approaches (Giroux, 2006) designed to develop non-judgemental cultural understandings. This threaded model seems to provide a good model of Critical Global Pedagogies, which is accessible to all students. However, there is a caveat tied to the success of this approach: it requires a confident ability on the part of the academics to carefully facilitate this form of learning. O12 was clearly recalling events he had witnessed when he suggested that if academics do not have the skills to facilitate potentially disruptive, yet transformative learning, attempts to engage with the hidden curriculum toolbox approach could backfire and build barriers rather than knock them down. This demonstrates a clear recognition that, without the skills to negotiate the 'slippery slopes' of sensitively charged discussion and potential linguistic landmines, there is a clear potential danger of increasing prejudices, othering and Western hegemonies.

5.5 Hidden hegemonies and a rationale for academic development to facilitate critical global learning

Killick (2018) suggests that the development of the academics' self-reflection and intercultural development may be the first and most fundamentally important step in developing a capacity to effectively facilitate intercultural practice. The importance of highly skilled facilitation is also flagged by respondents. However, the data also reveals the unconscious use of language and exposes the hidden hegemonies embedded within some of the data. The following analysis interrogates the language of respondents and demonstrates how cultural understandings, individual agency, and power are so difficult to navigate. This analysis relates specifically to the theoretical frameworks outlined in the literature review, in particular the discourses around critical theory (Freire, 2001; Giroux, 1997) and actionable postcolonial theory (Andreotti, 2011).

Those interviewed for this study clearly had substantial experience of the world. Six out of eighteen were born and lived their childhoods abroad. Seventeen out of eighteen have worked on various continents; eight of them for more than five years. Eight have also undertaken their education in multiple countries, and at least four have created families with a mix of cultures. The data often referred to their international and intercultural experiences and suggested that these experiences have enriched their lives. The data also provides evidence of some considered thinking around some of the terminology of internationalisation including the phrases, 'global citizen', 'cultural competency' and 'intercultural' (Section 4.3). However, when the lenses of critical theory and actionable postcolonial theory are applied to latter parts of the discussion, some of the 'well-intentioned' dialogue actually reveals some difficult realisations in which 'othering' (Said, 1978), the notions of the 'honourable native' (Klippenstein, 2000), and remnants of the old colonial benefactor (Jefferess, 2008) become apparent. I shall demonstrate this with a detailed analysis of one example from the data.

This example was in response to a question asking what the interviewee understood by the term cultural competence.

So if you're working off-shore with a Filipino deck crew you need to understand and respect these people; I've seen some American companies come in and treat them like shit basically. But some of these people have been away for 18 months from home. They are a seafaring nation. They've got a 1970s attitude to risk assessment, but that's the culture they come from but they are competent seafarers. They are also wonderful people if you make the effort to get to know them and to understand their motivations. (017)

A first reading of this identifies a clear case linking the need for cultural competencies with career requirements (a neoliberal stance), followed by a shift to focus on human relationships. The intonation of voice in the recording clearly indicates a 'why wouldn't you want to get to know those with whom you are sharing a confined space?' and suggests to the listener that failing to connect with fellow crew, simply

doesn't make sense. But a second reading of the text brings to light a different analysis in which the respondent's language identifies his fellow crew as 'other' (Andreotti, 2011).

017 refers to the Filipino crew as '*these people*' and applies a blanket identity and set of characteristics to the whole group, '*They've got a 1970s attitude to risk assessment. . . but they are competent seafarers*'. This is an example of homogenisation in which one set of attributes is mistakenly applied to a whole group of people. '*These people*' become identified as a group, rather than as individuals with unique characteristics. Whilst it may be true that safety standards differ across the world, it is not necessarily the case that all of the Filipino deck crew '*have a 1970s attitude to risk assessment*'.

The reason for picking up on the nuances of the language in this response is that it helps to demonstrate that even when the speaker is trying to make 'well-intentioned' points – that people working together on one vessel should get to know one another – their language, thinking and behaviour can reveal unconscious biases (Moule, 2009). Worse than this, it can unintentionally reinforce what Andreotti (2011) defines as 'epistemic arrogance' (ibid, p.6). In this instance, epistemic arrogance is demonstrated in the presumption that rigorous safety protocols are in the domain of Western ownership and must be enforced, normalised and naturalised (ibid) across all nautical settings. This presumption fails to recognise the international collaboration on the development of risk assessment protocols in the maritime environment by all members of the International Maritime Organisation (www.imo.org) from across the globe. The international safety standards do not belong to the West, they are the result of collaborative input from multiple nations and continents across the East/West, North/South divides. This epistemic assumption also fails to recognise that the individual safety standards of specific nations all stem from the IMO, but include particular rules that may enhance safety in particular waters as a result of local knowledge and practices.

The reason it is important to apply these analytical frameworks to the whole data set is that it reveals assumptions, and unconscious tones of bias, stereotypes and othering. These are all evident in the one short example selected here, and more widely across the data. As such this forces the question: what views, assumptions and hidden nuances are being communicated in the classroom setting by academics who use similarly flawed language? This is why Andreotti campaigns in much of her writing for work to be done within the academic community to challenge assumptions; to question biases, values and perspectives; and to raise awareness of unconscious language and thought and how it serves to entrench ethnocentric privileging of knowledge, practices and ideas (Andreotti, 2011). It is also one of the reasons that Killick's (2018) book 'Developing Intercultural practice' focuses primarily on development of the academic in preparation for the way that they design their curriculum and engage with students.

Whilst I have taken time to unpack this Filipino deck crew example, there are many others in the data set that demonstrate the challenges of talking about culture and societies. As Dervin (2012) acknowledges, 'when working with the concepts of cultural identity and representations, we are walking on many slippery slopes. On the one hand, intercultural communication should strive to work against stereotypes, biases, racism, etc., but, on the other, we know that non-Othering, for example, is impossible' [online]. Further evidence of othering is widely evident across the data in response to a question about resistance to the internationalisation agenda. For example, fourteen of the eighteen respondents suggested that staff and students are resistant to working or studying with international students because 'they' (the international students) present a particular set of problems.

if they all come from the same school they all stick together and then they don't integrate, and they need to mix as much as our students do (010)

In this short quote (from a British respondent) we clearly see the 'them' and 'us' differentiation. 'They' is repeatedly used to refer to international students, and the

multiple reiteration of 'they' reinforces the point that 'they' are other. Equally the language assumes a kinship with 'our' students, showing that 'our' home students are within the fold, and 'they', the other, are outside of that relationship. Yet the point the respondent is trying to make is that all students should be motivated to mix. It is a valuable point, but marred by unintentional use of language. The multiple examples of these hidden hegemonies are all the more surprising given the international and intercultural experience of the academics who participated in this research. The 'slippery slopes' of linguistic gymnastics that Dervin (2012) refers to are evident, and this is perhaps one reason that people shy away from embedding global learning within their curricula. For the same reason, it seems that a crucial factor in the success of embedding global learning in the curriculum, will be the development of skills amongst the academics who will facilitate global learning.

5.6 Making the case for Critical Global Pedagogies

The process of undertaking a review of the literature, gathering data on existing practice, and analysing all of this, results in an opportunity to present a new way of thinking about global learning. The interviews started by asking academics to articulate their understanding of the purpose of Higher Education. Their responses discussed notions of knowledge as capital, competency based learning, and transformative learning. However, there was consensus across the responses that two of the primary goals of Higher Education are to broaden horizons and facilitate critical thinking. Both these goals are central to the notion of global learning (Peterson & Warwick, 2015). Later, when asked specifically whether intercultural and global learning should be included in the curriculum, sixteen out of eighteen academics said that it should. The student data (although limited to twelve respondents) also unanimously agreed that intercultural and global learning should be an essential part of their studies.

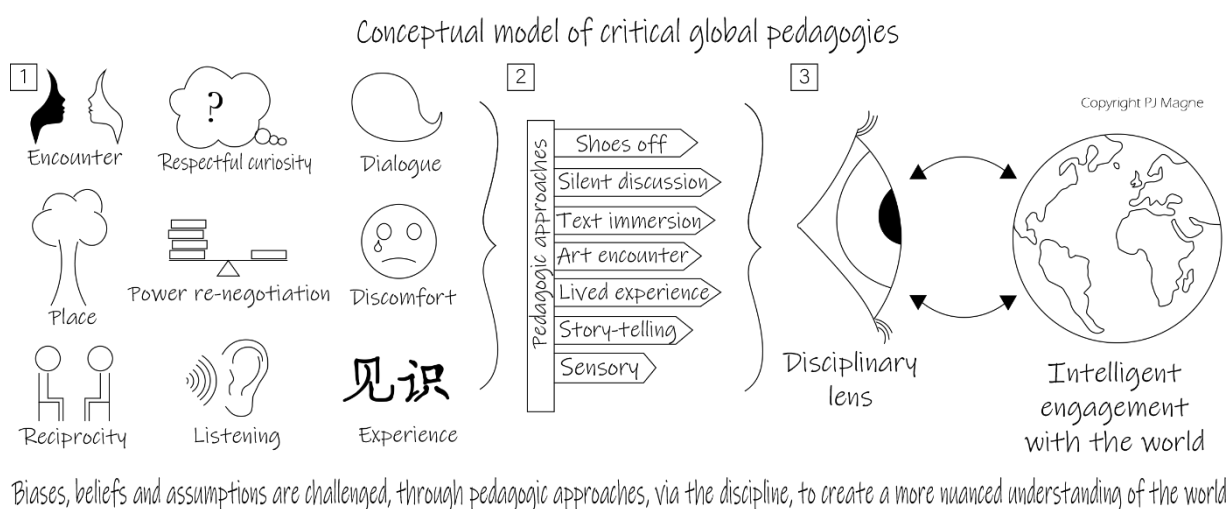
The data offers several examples of global learning which are threaded through some programmes, and compartmentalised in others. There were also new initiatives stuck at grass roots level because of the perceived junior status of the instigators. However, a number of respondents indicated that they were not sure what global learning would look like, how it could be built into their curricula, or that all academic staff would have the necessary skills to deliver it. As demonstrated in section 5.5, even colleagues with a wealth of international and intercultural experience themselves, reveal unconscious hegemonies that would need to be recognised and tackled in a global curriculum.

While the data provides a range of examples of global learning, many of them use very traditional Western approaches in terms of classroom delivery, or pedagogic approach. As demonstrated in some of the frustrations relating to group work (Appendix N), the power dynamic remains in favour of those who understand the pedagogic approach, the rules of the game, and have the language and tacit skills to engage accordingly (Bleszynska, 2008). The one indication of an alternative approach was in the example of a field trip where all of the students were taken, literally, to a new territory, and given a set of problem-solving tasks that required critical thinking and alternative ways of 'doing learning'. The result of this was a demonstrable shift in power dynamics, this in turn opened up the group dynamic and facilitated interaction and encounter on renegotiated, more equal terms.

What this demonstrates is that while there is a general consensus that global learning should be an integral part of the curriculum, the design of current delivery is limited, and many academics lack the confidence to design and deliver a more transformative approach. As an educational developer, with twenty years' experience in Higher Education, I often notice fear and uncertainty when academics are asked to do something new. I also observe that when academic colleagues are given a model or examples to work with, and are invited to critique these and adapt them to suit their own discipline, their fear is replaced by a growing confidence and wellspring of ideas.

It is on this basis that I offer the new model of Critical Global Pedagogies (Figure 8, repeated below to assist the reader), which goes further than thinking about curriculum content, towards an underpinning set of principles which destabilise power dynamics, invoke critical thinking, open up encounter, and challenge individuals to examine the roots of their own assumptions and biases, so that they can move towards a more intelligent and compassionate reading of the world (Nussbaum, 2002).

The Critical Global Pedagogies model draws on a number of existing pedagogic approaches (section 1 of model), but it indicates ways in which they can be adapted and applied to suit the discipline (Appendix A). Unlike previous models, this one also offers some ‘non-Western’ pedagogic approaches (section 2 of model) which, by their very nature, will open up new ways of thinking and de-stabilise the privileged position of those used to typical Western pedagogies, by taking them out of their comfort zone. All of this is achieved by threading these approaches through the discipline (section 3 of model), thereby ensuring that the content and activity is directly relevant to the students’ interests and programme of study.



5.7 Implementation and strategy

The challenges of implementing a model such as this are twofold; firstly, it appears that there is a job to be done in terms of facilitating and exploration of the rationale

for Critical Global Pedagogies and its relevance within each discipline. We know from research in change management that unless a person can see the relevance of a proposed action it may either be ignored or cause a rebellion (Penbek, Zaptçioğlu & Gunerergin, 2011). Secondly, a strategy and form of implementation that both academics and the leadership team can ascribe to needs to be found. On the one hand, those who deem it to be beyond their remit to introduce Critical Global Pedagogies into their curriculum clearly need extrinsic motivators in order to achieve this. On the other hand, those with leading roles are keen to appeal to a more intrinsic approach which fosters 'buy in' (015) through '*conversations that can change perceptions*' (001). What becomes apparent is that there is a conflict between the current leadership style and its potential success with those who fail to see the relevance of global learning within their disciplines. This suggests that a dual strategy is required which avoids 'mandates' (015) but makes use of a mechanism which 'pushes' academics to consider '*how they address internationalisation*' (015). This is explored further in the concluding chapter.

5.8 Summary

The analysis in this chapter starts by confirming the premises of this research that the core resources and funding of internationalisation activity at the case study institution do indeed currently follow a neoliberal economic model focusing on the recruitment of international students. Analysis reaffirms that critical global learning has been largely overlooked as part of the internationalisation agenda. Whilst many of the respondents agreed with existing literature that travel opportunities within a degree programme may afford powerful learning experiences (e.g. Koskinen & Tossavainen, 2004; Olson, Kroeger & Kent, 2001), few had considered how those students who cannot travel might engage in global pedagogies.

Analysis relating to the locale of the case study institution and the political moment offer a unique contribution to the existing body of literature. The data generated by

academics suggests that the ethnic, national and cultural demographic of the region have a significant impact on the experience of the local population reflected in a limited capacity to critically view things from a range of perspectives. The analysis concludes that this can lead to insular forms of thinking and exclusive behaviours, which are widely reported across the data set. The student data presented in Chapter 4 indicates that whilst there is a naivety in student understandings of global learning, those who participated in the focus groups unanimously agreed that it is vital to develop better understandings of the world in which they will live and work.

Data relating to Brexit and the Trump presidency generally show a defiant response. Analysis of the interviews with academics shows a deep sense of frustration and disappointment in both events. What is interesting is that these events seem to have given rise to some student activity. This includes '*a peak in interest*' (003) in international exchanges, and projects initiated by students to work with refugees to develop Curriculum Vitae and leaflets which explain the health system in the UK. With reference to publicly available polling data (Goodwin & Heath, 2016) the analysis suggests that this may be a 'not in my name' 'hashtag' style response from the student cohort who largely voted to remain in the EU.

This suggests that even though the students who engaged in the focus groups lacked a deep theoretical language to critique notions of cultural awareness and Critical Global Pedagogies, there is a motivation within the student group to respond to these political events defiantly through action of their own. It is also evident from the focus group data that there is a very strong sense that the curriculum should be designed to help students develop an awareness of multiple perspectives and challenge their own ways of thinking and epistemologies (see section 4.5.3).

The data does provide evidence of existing global learning activity within the curriculum which is accessible even to those students who can't travel or spend extended periods of time abroad. However, the examples come from self-confessed enthusiasts and are largely limited to practice in specific modules. When respondents were pressed to give additional examples from across the discipline many of them

struggled to do so, although they were able to talk about what they would like to see much more of, thereby indicating that use of Critical Global Pedagogies within the curriculum is at best 'patchy' in the current provision.

As reported in section 4.6.3, early career academics who chose to take an elective module on internationalisation as part of their teaching qualification, had by their own admission made limited impact on global learning within their disciplines since completing that module. In most cases the limited impact was attributed to both their junior status within the department and competing workload pressures. The data does suggest though that in the long term such a grass roots approach has potential impact, as these academics are introducing and threading global pedagogies in their curricula and being appointed to take a lead on internationalisation in their disciplines.

The analysis indicates that there are a number of factors that need to be carefully considered in the delivery of Critical Global Pedagogies. Scrutiny of the text (e.g. section 5.5) exposes a number of unconscious biases in the language of some respondents which reveal Western hegemonies, stereotyping and 'othering'. As such we have to question what epistemologies are active in the classroom environment, and the extent to which unconscious biases could pass unnoticed from the academic to the student thereby perpetuating Western rationality and superiority (Andreotti, 2011). The data shows that there is an awareness amongst some academics that facilitating global pedagogies requires skilful handling, and when done effectively can be transformative, but if mishandled may create, '*rumblings that build barriers*' (012). It also shows that the majority of those interviewed in this study are wholly supportive of developing a Critical Global Pedagogies aspect of internationalisation, and see it as a fundamental need and in some cases the 'duty' (008 and 018) of the institution and Higher Education more generally. However, there are also academics who do not see it as part of their role, or relevant to their discipline. The following chapter discusses these issues and explores ways in which they might be addressed.

CHAPTER 6. DISCUSSION AND CONCLUSIONS

‘Education can be either an agency of social and political control or it can be a process of social and political transformation and liberation.’ (Guttek, 2014, p.430 on Giroux).

6. Introduction

This thesis began with five core questions which it sought to explore within the context of a single case study Higher Education institution in the UK:

1. How is the term ‘internationalisation’ currently interpreted and enacted?
2. What political models or ideologies underpin its various interpretations and practices?
3. To what extent do the geographical and current political context have any bearing on ‘internationalisation at home’?
4. How might the concept of Critical Global Pedagogies challenge or enhance practice?
5. How can internationalisation at home be advanced to promote transformational learning for all students?

The previous two chapters have attempted to answer these questions by drawing on theoretical frameworks in a detailed analysis of the data. This final chapter critically reflects on the journey of this thesis and ways in which this has contributed to my own learning and professional development. It evaluates the methodology, and qualifies the strength of the findings. It makes a clear case for the development of Critical Global Pedagogies within the curriculum and qualifies their purpose, particularly in relation to the politics of the day and the rise in nationalist and protectionist discourses. I propose a strategy to support the implementation of Critical Global Pedagogies, coupled with examples (Appendix R), and a framework of questions that may be applied in HEIs to encourage critique of current practice (Appendix P).

6.1 Original contribution to knowledge

This study offers a significant contribution on a number of levels. Analysis of the data, paradoxically contrasts a lack of internationalisation at home (Jones, 2014) with an identified need for enhanced provision of a global education within the disciplines. In other words, while there was strong representation in the data from all student participants and sixteen out of eighteen academics for a much stronger global curriculum, delivered in the classroom as a core part of disciplinary study, there were limited examples of this in current practice. As a result the thesis proffers a new contribution to knowledge in the form of the conceptual model of Critical Global Pedagogies (Appendix A), supported by a framework of implementation (Appendix P) and examples of disciplinary activities (Appendix R). This model may, I hope, provide those who have an interest in this domain with ideas to support the development of transformative learning (Illeris, 2014) within their curricula. My suggestion is that Critical Global Pedagogies offer an approach which enable the whole student cohort (not just the well-travelled few) multiple opportunities to challenge accepted norms, and their own assumptions and biases, in order to develop a clearer understanding of the influences on their own thinking and behaviours. In turn Critical Global Pedagogies then provide a space in which learners can explore their response to, and engagement with, the 'other' through a disciplinary lens.

The justification for my new conceptual model of Critical Global Pedagogies is supported by a number of original themes emergent from the data of this study relating to the political moment. The data were collected between December 2016 and April 2017 following the Brexit referendum and election of the Trump administration. This provided unique data that facilitate commentary and conceptual analysis with respect to these political events. Whilst the rise of populism, nationalism and protectionism are increasingly discussed in the literature (see Eatwell & Goodwin, 2018; Hobolt, 2016; Kis, 2018), this research provides new empirical data and qualitative analysis which sheds light on responses to these events within the setting of the case study institution.

The analysis also adds useful theoretical contribution to discourses relating to insularity in relation to the notion of internationalisation. The conversation around insularity was unexpected, but a strong theme to emerge from the data. Academic participants proffered connections between the demographics of the region in which the case study institution sits, and the behaviours and attitudes they reported. The thesis also offers a moral contribution (Tracy, 2010) by addressing the often judgemental commentary surrounding the notions of populism, protectionism and insularity, and proposes an alternative, critically rational approach, based on an enhanced understanding of the complex factors that may contribute to the populist movement and insular behaviours (Eatwell & Goodwin, 2018). Whilst the commentary relates to the politics of the moment, the following conclusions may find longer term resonance with audiences who find themselves dealing with political shock, or populist or protectionist debate within their professional setting.

The thesis also contributes to knowledge with the inclusion of new evidence which demonstrates how cautious participants are in their use of language relating to the internationalisation agenda. The data highlights long pauses while respondents carefully consider how they might frame their responses, and the analysis also shows how unconscious use of language can reveal hidden hegemonic thinking which has the potential to be perpetuated in the classroom. As a result the thesis explicitly calls out the need for skilled facilitation of the 'difficult territory' of global learning. It provides justification for the growing interest of educational development in this field, and the need for further research.

This research also includes a methodological contribution to knowledge (Tracy, 2010) through the introduction of the use of written responses to reflective prompts, which concluded a series of focus groups. The purpose of this was to enable participants the opportunity to 'say' things that had not been said in the spoken discussion, and to re-balance the discussion by indicating which elements were of most significance to them. 'Listening to the silence' (LiLi, 2002) was particularly important in the context of a sensitive discussion topic and the presence of a mix cultures and nationalities.

This may be a novel use of immediate reflexive writing, for research purposes, within a focus group setting.

6.2 Research evaluation and critique of the process

Before summarising the conclusions drawn from the previous two chapters it is important to qualify the strength of the findings, acknowledge the limitations of this research, and critically reflect on the process of completing the study. As outlined in the methodology I chose a qualitative single case study approach. Whilst this can obviously only present a magnified pane of a much larger picture, this small-scale approach was deliberate. The epistemological orientation of this study is constructionist, whereby 'meaning is not discovered, but constructed' (Crotty, 1998, p.9). The singular case study enabled me to 'go deep' and elicit what is often referred to as 'rich data' (Weick, 2007) constructed by participants' interpretations of internationalisation.

In terms of rigour, the use of Tracy's (2010) eight 'Big tent' criteria provided a framework that enabled me to test the relevance or worthiness of the topic first of all by conducting pilot focus groups with fellow educational developers from across the globe. This, coupled with a thorough literature review, demonstrated that 'internationalisation at home' (Jones, 2014; Wächter, 2003) was less in evidence in practice, and also under-researched as compared with other aspects of internationalisation such as, Transnational Education and International Student Recruitment. This confirmed the 'research gap' (Alvesson & Sandberg, 2011) and justified the direction of my enquiry in terms of considering the potential of internationalisation from a critical liberal perspective, and in relation to the whole student cohort, rather than just those who are able to travel.

In order to garner a multifaceted set of perspectives, a range of sources were included in the research design (as listed in Section 3.3). The strength of this multifaceted approach is that it taps data from multiple sources, each offering their

own perspective, thus building a detailed picture of current practice and thinking around the internationalisation agenda within the case study institution. As Weick (2007) suggests, whilst this approach often provides a complex data set, and some conflicting viewpoints, it facilitates analysis of the full picture, rather than a partial or obscured account. The conflicting viewpoints may at first seem problematic. However it is reasonable to assume that in a large organisation comprised of many individuals one would expect to see a range of angles and opinions. This suggests then that the data reassuringly captures some of these differences, thereby confirming the rigour of the data collection methods and credibility of the data, both of which Tracy (2010) suggests are vital for good qualitative research.

Whilst the data collection methods elicited rich data from multiple sources, including academics, students and documentary data, it is important to note that the sample size of each population is limited. It is possible that questionnaire data from 1,000 respondents might confirm some of the conclusions drawn below, but it is also possible that such data, from a larger participant number, might stress the importance of points that currently appear less significant. For example two out of eighteen academics stated that global learning is absolutely not in their remit, nor relevant to their discipline (see section 4.6.1). However professional insight suggests it is possible that, whilst these two respondents are in the minority of this data set, their stance may be more prevalent amongst the wider academic community. Issues such as this warrant further research if we are to consider ways in which Critical Global Pedagogies may play a more significant part in the internationalisation agenda (see section 6.4.4).

Chapter 3 details the methodology and the ethical considerations of this case study, and demonstrates how I adapted my approach in the main data collection, having learned lessons from the pilot study. It also highlights how rigorous debate with my supervisors helped to frame a well-considered set of interview questions (see Box 1. Interview question development). The audio recordings demonstrate the care I took when conducting interviews and focus groups to gain balance between remaining

neutral, sometimes explicitly taking the role of devil's advocate, and often repeating back to participants what they had said in order to encourage them to clarify or confirm their thinking. The application of a strong theoretical framework in my analysis, bringing together the notions of liberation pedagogies (Freire, 1970; 1992), postcolonial theory (Andreotti, 2011) and critical theory (Giroux, 2006) to the final goal of transformative learning (Illeris, 2014) have, I hope, provided a thesis that offers the credibility and meaningful coherence also sought in Tracy's (2010) 'Big tent' criteria'.

The process of completing this study has developed my own research skills. In particular, testing different ways of doing the research, framing the questions, and interpreting the data have increased the rigour of my research capabilities. The use of blind coding helped to give me confidence that my analysis has been thorough, whilst writing for different audiences has taught me to consider the needs of the reader and take ownership of the way in which I present the data and findings. This has included decisions about the exclusion of certain documents, sources and data that would enrich the narrative, but impact on confidentiality. It has also been a journey of decisions about what to include and omit in order to scale this thesis to the parameters of a Professional Doctorate.

It was no surprise that the language of this thesis would have to be so carefully considered, due to the sensitivities of the topic. Some participant responses demonstrate that they too were aware of the trip hazards of language around nationalism, populism, protectionism and the 'other'. Other respondents demonstrated less concern, but sometimes exposed, hegemonic thought, othering, or issues of benevolence or naivety. I am grateful to them all for their participation in this study, but am also increasingly aware of how guarded people can be for fear of saying the 'wrong thing'. This seems, to me, to make it even more important to create opportunities for dialogue, critical reflection and engagement with Critical Global Pedagogies. To do otherwise may only serve to perpetuate ill-informed thinking and behaviours (Knight, 2018).

When considering the conclusions it is important to note that every institution has its own operational processes and management structures. The summary discussion about strategy therefore relates directly to the reported *modus operandi* of the case study institution. For institutions of a smaller scale, or those that operate mainly via online learning, the issues may be different. However, the conclusions drawn in the following section may chime with institutions to whom the management style or implementation strategies of the case study institution seem familiar.

6.3 Justifying the call for the development of Critical Global Pedagogies

In answer to the first two research questions of this study internationalisation has been interpreted and enacted in a multitude of ways. It remains a 'messy concept' (Rider-Grant, 2014), but the data shows that the majority of current practice is economically driven and focuses on international student recruitment, transnational education and field trips (Figure 12). Each of these activities offers a marketable product which appeals to particular audiences, and generates income for the case study institution. This current practice confirms the commodification of education and the prevalence of the neoliberal model which is evident in existing literature such as Altbach and Knight (2007); Ayoubi and Massoud (2007); Bennell and Pearce (2003); de Wit (2011); Hazelkorn (2008a); Naidoo (2008).

It would be foolish to suppose that the neoliberal model of education in a capitalist society could be replaced with one entirely reconstructed around a critical liberal philosophy. As Collini (2012) points out 'practically all British Universities are overwhelmingly reliant on public funding' (p.5). The university has become a business competing not only against other local institutions, but also on the international market and, as suggested in Scott's (2000) article, globalisation has promulgated this approach. Perhaps attempting to overthrow such a model would not only be foolish, but also futile. The neoliberal model is to some extent a democratic one, and although there are checks and balances, such as the Quality Assurance Agency in the

UK, to ensure that standards are met, universities are still largely autonomous and able to determine their own offer. If then we are to accept that HEIs have to work within the current parameters of the neoliberal state, the question must be how we achieve this. It is a situation of compromise. As Scott (2000) suggests, globalisation 'will test the resilience of the university to its limits, [but] it [the university] can and will survive.'(p.3). The suggestion of this thesis is that we have to determine how to be a global university that includes Critical Global Pedagogies within its curricula.

The data presented in response to the third research question which concentrates on the extent to which the geographical and current political context has any bearing on internationalisation, provides justification for my call for Critical Global Pedagogies. Previous studies explain that our social situation, lived-in environment, learned behaviours, and language, frame the people that we become (Bloom, 2014). The data from academic respondents in this study suggests that the combination of the political moment and the geographical isolation of the case study region have given rise to insular thinking within the local student population. Analysis of the Brexit referendum (which gained significant 'leave' votes in the case study region), and rise of populism, also recognises a tendency towards insularity and protectionist discourses. Eatwell and Goodwin (2018) suggest there is good reason for this, stemming from: distrust of the elite, de-alignment between mainstream parties and the people, deprivation, and destruction of national identity. The reaction to these 'four Ds' can, for legitimate reasons, lead to a retreat into distinct identities and protectionist ways of thinking (Bourn, 2016). Academic participants give examples of insular thought and behaviour in the local student population highlighting disinterest in leaving the region to seek work elsewhere after graduation. There are also reports of students querying the relevance of '*what's going on, on the other side of the planet*' and students taking issue with working in groups together with people from other countries. The data also indicates that the majority of academic staff interviewed feel somewhat troubled by this insularity reporting a worrying '*them and us culture*'. The combination of concerns over the insular thinking, and the agreement of those academics interviewed that a more open and critical reading of the world is

needed within the student cohort, adds weight to my call for critical global learning. Somewhat ironically the student data also supports this finding, but for different reasons. Some of the small number of students (n=12) that participated in the focus groups demonstrated naivety, rather than insularity. Whilst there were tones of benevolence underlying some responses, all student participants argued particularly that cultural competencies and global citizenship were unequivocally relevant to their studies because they needed to understand how people behave *'to understand people at all'* and because, *'you've got to work with everyone around the world. Borders don't really matter. It's the whole planet.'* Here there seemed to be support for greater levels of critical global learning, and less evidence of insular thinking.

The troubled feelings of academic interviewees seem to be compounded by the political moment, particularly in relation to the election of Trump as President of the United States of America and the UK vote to leave the European Union (Brexit). The data includes reports of increased racist behaviour directed at international staff and students. It demonstrates the perception that *'we are starting to build more walls between countries'* (002) and that *'in the Anglo-Saxon world we are turning in on ourselves'* (017). There are reports of decline in international student applications and the resignation of international colleagues returning to jobs on mainland Europe. Academics also report a surfacing of nationalist and protectionist discourses. When asked whether Higher Education had a role to play in combating these trends, sixteen out of the eighteen academic interviewees stated that it should. Critical global learning is seen as, *'increasingly important because it should be important and it needs to be'* (014). Students concurred, stating that it is imperative to build a better understanding of the world in which they live and how they may play their part in this.

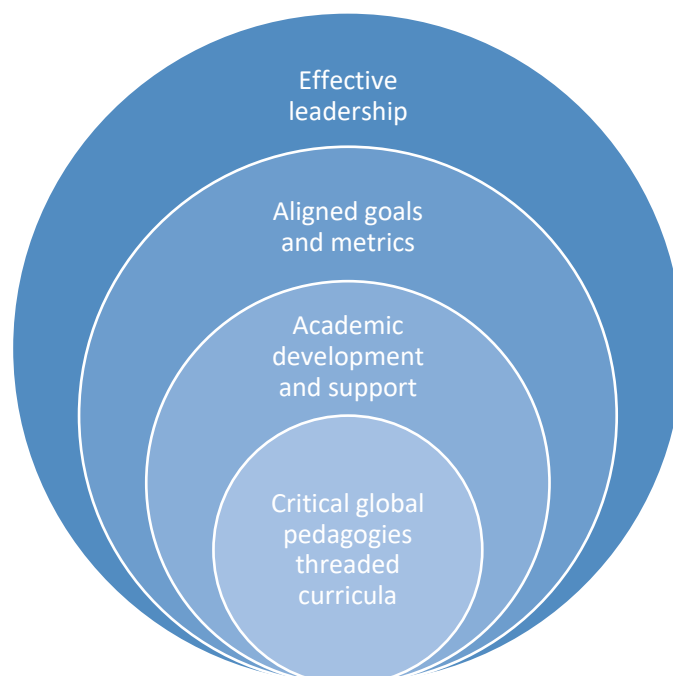
This thesis concludes that my call for Critical Global Pedagogies is justified. As per the argument of Jones (2014) it is no longer optional. The rise in protectionist discourses demand a 'cultivation of humanity' as outlined by Nussbaum (2002) in which we develop critical ways of thinking which enable us to question our assumptions of the

world, and learn to read another person's story with intelligence, compassion and empathy. The data from this study suggests that the current political climate provides a reason, now, more than ever, to challenge the Western ethnocentric privileging that Andreotti (2011) highlights, and to destabilise the status quo. It returns to Freire's (1970) call for progressive educators to come down off the fence and engage in disruptive debate to facilitate the truly transformative learning experience that Illeris (2014) promotes.

6.4 A strategy for the implementation of Critical Global Pedagogies

In response to the final research question, which asks how internationalisation can be advanced to promote a transformational learning experience for students, the data suggests internationalisation at home should be a core part of this advancement. Furthermore, if Critical Global Pedagogies are going to be developed and integrated into the taught curriculum a strategy is needed to implement this. The following strategy, based on analysis of the data presented in Section 4.6.1, concludes that several complementary factors need to work in conjunction with one another if, as Ball and Bowe (1992) suggest, policy is going to be successfully translated into practice. These complimentary factors are depicted in Figure 18 and discussed in the following sections.

Figure 18. Strategy for the implementation of Critical Global Pedagogies



6.4.1 Effective leadership and implementation

In this study, those with senior leadership responsibility for the internationalisation agenda talk of a strategy that challenges but does not mandate, *'I think the last thing any university should do is try and mandate things. . . you don't get real buy-in'* (015). The rationale is clear, he would rather garner support and have people 'on side' in order to bring about change, than send out edicts. However, this approach is in direct conflict with respondents who explained that they would concentrate solely on strategies which require an explicit response (see section 4.6.1). The issue we see here is that the senior leader does not want to mandate things, but the reluctant academic will only respond if they have to. This suggests that a middle way is needed if we are to successfully answer the question that Ball and Bowe (1992) pose relating to how agenda, policy and strategy can be effectively implemented and turned from intention into practice. An effective implementation strategy would therefore aim to harness the support of as many as possible, taking account of the will that exists to implement Critical Global Pedagogies, and a recognition of concerns over existing workloads.

An effective 'middle way' strategy may therefore make use of existing mechanisms which require responses in order to stimulate innovation and implementation, but do not issue a blanket mandate. For example, building questions into an approval process and the review cycle may not be seen as edicts coming into force on a given date, but would allow more breathing space for programme teams to consider their approach as part of the natural academic cycle in which they review and re-develop their programmes. This would filter down and nudge the way in which academics review and design their programmes.

The conclusion is that whilst the one-to-one dialogue and garnering of support will work in some instances, it must be coupled with very clear messages about the direction of travel, and a range of activities that require a response in the natural cycle of programme development and quality review processes.

6.4.2 Aligning goals and the metrics by which they are measured

As noted in earlier analysis (section 5.7) in order to instigate the engagement of academics with critical global learning, the metrics by which the success of internationalisation are measured need to change. The internationalisation strategy of the case study institution makes a commitment to '*embed international themes, including sustainability and global citizenship, across all of our programme curricula, teaching, research and innovation*' (Appendix L). However, the metrics given in Box 2 (overleaf) demonstrate that success is measured disproportionately in favour of income generation and student and staff mobility. Of the nine measures in Box 2, only one mentions the curriculum, and the data from this research demonstrates that 'international experience as part of the curriculum' is most often interpreted as the provision of international field trips. Scant attention is given to global learning as a core thread of the curriculum, nor is it explicitly required by these metrics. Resource and activity has therefore unsurprisingly been most concentrated on income generation and mobility.

This mismatch between goals, commitments and metrics of success confuses the message received by academic staff. If we are to accept, as I have suggested, that ‘buy-in’ must be coupled with required response, then one way of engendering a response is to ensure that the metrics of success in the published strategy redress the balance between income generation activities and the development of Critical Global Pedagogies.

Box 2. Internationalisation strategy measures of success

1. Percentage of international student population on campus
2. Percentage of international student population in country
3. Income from international students
4. Percentage of international staff population
5. Percentage of undergraduate and postgraduate programmes offering international experience as part of the curriculum
6. Percentage of international students recommend [Case study institution]
7. Income from research funding
8. Income from international partnerships
9. Outward mobility

Source: Internationalisation Strategy 2014-2020 of case study institution

Adapting the metrics by which internationalisation is measured, to offer a more explicit balance between income generation activities and Critical Global Pedagogies, would helpfully change the message of priorities.

6.4.3 Academic development of complex facilitation skills for transformative learning

The data reported a spectrum of willingness to facilitate Critical Global Pedagogies (see section 4.6.1). Whilst the majority of staff and students make a strong case for the inclusion of this transformative learning, there is a distinct sense borne out in the data that some academics may not be equipped to deal with Critical Global

Pedagogies. This is in part due to the linguistic landmines of this field. Section 5.5 demonstrates how even well-meaning academics reveal unconscious hegemonies that Andreotti, Mario and deSouza (2013) warn of. Such data serves to reinforce the issues raised by Boler (2004) about 'troubling speech', but as Knight (2018) points out in her work on racism, silencing the dialogue does not help, it simply harbours resentment and displaces behaviours thereby sending them underground.

Fortunately, the data also harbours a conscious realisation on the part of the majority of respondents that facilitation of Critical Global Pedagogies requires a high degree of emotional intelligence and a great deal of professional skill. This chimes with the work of Killick (2018) on intercultural academic development (IAD) which is underpinned with the premise that IAD facilitators themselves need 'capabilities which span cognitive, behavioural and affective dimensions', and that they must not only be 'capable of acting, but also . . . inclined to act' (p.178). It seems fair to conclude then that if Critical Global Pedagogies are going to be threaded through curricula, academics must be trained to facilitate disruptive learning. Becoming aware of one's own language and the positions it reveals may be a distinctly uncomfortable experience for many people. So, as academics enter this arena they need to be aware that, as Freire (1970) argues, education is political, and that Critical Global Pedagogies may empower some, but may also disempower others. Therefore a series of academic development opportunities must be available to support academics as they undertake quality assurance reviews and develop curricula that will take students towards that transformative learning space that Illeris (2014) speaks of. A framework of questions and associated activities that might support this process are offered in Appendix P.

Part of the existing strategy at the case study institution is an elective module on internationalisation within a training programme for early career academics (see section 4.6.3). Whilst the assessed work of this module demonstrates that participants develop a critical perspective on internationalisation and are able to propose innovations that may enhance practice particularly in relation to Critical

Global Pedagogies, the data from this research pinpoints the limitations of this module strategy. These centre on the status of the early career academic and the limited spheres of influence that they report. So, although several respondents were able to give examples of internationalisation that they had implemented, ranging from critical global curriculum content through to better training for staff to help them identify and address specific needs of international students, these adaptations are at programme or module level. Participants suggest that their lowly status means that they cannot 'push' their ideas to a wider audience, and are less likely to try to suggest changes to practice.

On a longer-term basis it is possible that the internationalisation module could reap rewards. For example one respondent reported that he had recently been '*appointed internationalisation co-lead for the programme*' (023). This indicates firstly that he is in a department who wish to address the internationalisation agenda - a useful first step - and secondly that his appointment offers a platform from which he can influence and implement change. In terms of building long-term, grass-roots change, we can conclude that the internationalisation module may be a useful part of the strategy, but it is not sufficient on its own. It must be coupled with academic development opportunities for the more experienced academic community.

6.4.4 Developing curricula inclusive of threaded Critical Global Pedagogies

In section 6.3, I justify the call for Critical Global Pedagogies. It is important here to note why I argue that these approaches must be threaded within disciplinary curricula, and be the responsibility of all academics. Students come to Higher Education with the view to study a specific discipline area. It is important to respect their motivations (Swain & Hammond, 2011), and to ensure that the relevance of what they are being taught is evident to the learner. As we know from other cross-cutting agendas, such as academic writing and employability, these are much better received when they are woven seamlessly into specific fields of study (Butler, 2013;

Ruge & McCormack, 2017). As noted in existing work on global education, Peterson and Warwick (2015) suggest contextualisation is key: it allows for precious learning time to concentrate on the discipline, and invites greater student interest, than if delivered in a bolt-on, generic fashion.

As is always the case with academic development, bringing new fields of practice into the mainstream curriculum may uncover fears and vulnerabilities, as well as open up opportunities for innovation and enhancement. A good place to start is often with a gap analysis (see Appendix Q) commonly used in the technology and business industries to assess current practice and identify the gaps and opportunities ripe for further development (Rouse & Sales, 2014). This enables academics to identify the activities within their curricula that may already contribute to Critical Global Pedagogies, or it can be used as a springboard for further development. As part of an implementation strategy the gap analysis approach can help to gain 'buy-in' because it highlights existing strengths, thus offering a 'positive psychology' starting point.

In order to create a space where academics feel inclined to engage and experiment with new pedagogic approaches, an essential part of developing curricula must be to present a clear idea of what is required, accompanied with the provision of examples which can be used as a springboard to develop academics' own ideas and practice (Magne, 2014). For a handful of examples see Appendix R. Examples of critical global content within the curriculum. Not only are examples helpful, but a rationale for the introduction of anything new is also vital. As Killick (2018) argues, the inclination to act is important. This is more likely if the rationale is well-argued and based on sound research: two key credentials of the academic environment.

Whilst this research study concludes from the data that the call for Critical Global Pedagogies is justified, further research on a larger scale would be of benefit to this field. In particular an action research approach (McNiff, 1988) may help to test the conclusions of this study, and assess the impacts of the proposed strategy on actual practice. Such an approach may also highlight the strengths and challenges of Critical

Global Pedagogies and raise their profile as an essential element of the Higher Education curricula.

6.5 Summary

This thesis concludes that, until now, the focus of the internationalisation agenda has largely been driven by neoliberal economics. The data suggests a rise in populist, nationalist and protectionist discourses, a reported insularity of local students, and disenfranchisement of other students who voted to remain in the European Union and who feel disquiet in relation to the Trump presidency. Participants in this research (both academics and students) suggest that this political landscape and emerging discourses of fear and disquiet provide a strong basis for the call of Critical Global Pedagogies to be a core strand of the curriculum in Higher Education.

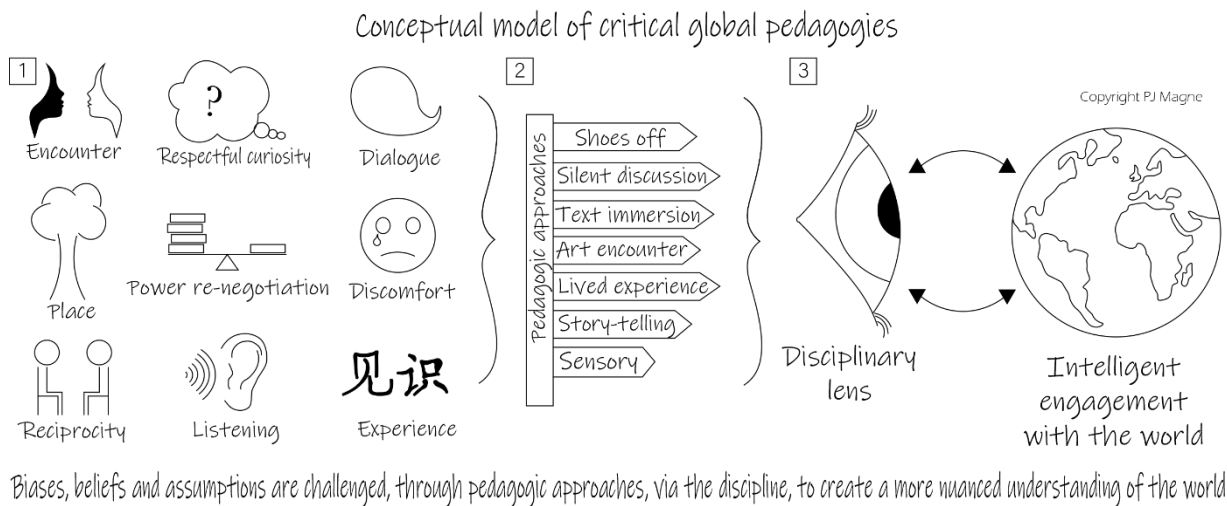
I describe Critical Global Pedagogies (Appendix A) as the use of resources, disciplinary learning and pedagogic approaches to challenge accepted norms, one's own assumptions and biases, and to develop a better understanding of oneself and the lenses through which we view the world. Having developed a clearer understanding of one's own perspective, critical global learning then provides a space in which learners can develop an intelligent and empathetic response to and engagement with 'the other' through disciplinary encounter. The data confirms that effective facilitation of Critical Global Pedagogies requires skilful handling and, as Gorski (2008) points out, mishandling of potentially disruptive learning may only serve to support '*dominant hegemonies . . . and inequitable distributions of power and privilege*' (p.515), rather than lead towards transformative learning. It is imperative therefore that 'internationalisation at home' (Jones, 2014) is supported with an effective model. This needs to be properly supported through academic development, and institutional strategy should take a multifaceted approach which solicits 'buy-in', but also requires a response.

As Freire (1992) suggests, education is not a neutral activity. If we are to honour the central tenets of Higher Education laid out by Giroux (2002) as the promotion of critical thought, democracy and agency, then academics must be able to contextualise this within a globalised society and be prepared to journey into challenging and transformative learning spaces of Critical Global Pedagogies. This thesis concludes that by making small changes to curricula, threaded throughout their discipline, academics have the potential to initiate more inquisitive, open and critical minds which may promote a better understanding of one's self, enable more intelligent reading of the 'other', and foster deeper relationships across cultural divides.

APPENDICES

Appendix A: Conceptual model of Critical Global Pedagogies

The following model is designed to offer a set of pedagogic principles and approaches to underpin a critical and respectfully inquisitive approach to global learning facilitated through the disciplines in Higher Education.



The model comprises of three sections. Section 1 denotes a range of pedagogic principles. These are drawn from the literature, but in some cases adapted to facilitate considered and responsible use appropriate to the discipline and context. Section 2 points to a range of pedagogic approaches including some ‘non-Western’ learning methods that will facilitate new ways of engaging with subject matter, and shift the balance of power in the learning environment. Section 3 places the responsibility for the delivery of global learning firmly within each discipline. The model suggests that global learning should not be a ring-fenced or bolt-on option, but that the pedagogic principles and approaches should underpin a threaded use of global content and encounter throughout each programme.

SECTION 1: PEDAGOGIC PRINCIPLES

RESPECTFUL CURIOSITY should underpin our use of language. It is important to start with the realisation that there are multiple perspectives and ways of doing things, and that each of these is underpinned by values and belief systems. Asking questions

and being inquisitive is to be encouraged, but this should be from a position of respectful curiosity, rather than benevolence or tolerance (Kovach, 2013).

DIALOGUE has the potential to open up whole new ways of thinking and seeing the world. It can be engaging and impactful, but topics can be sensitive, so consider ways to structure the dialogue to ensure it will be transformative, rather than unwittingly reinforce epistemic arrogance (Andreotti, 2011)

PLACE has the potential to shift the power dynamics and open up new ways of learning. This can be done by taking learning activity into new spaces and the outdoor environment (Peterson & Warwick, 2015). On a more local scale it can also be achieved by reconfiguring the classroom layout to create different ways of interacting.

POWER RE-NEGOTIATION is core to critical forms of global learning. The Western model of education and the dominance of the English language have become forms of soft power (Andreotti, 2011; Lo, 2011). Encounter, interaction, groupwork and dialogue need to be designed in such a way that the power-balance shifts to open up space for emergent voices and ideas to be heard.

DISCOMFORT is likely to be an active element of global learning. Critical examination of one's own beliefs, perspectives, and behaviours can be unsettling, particularly for those who are used to being in positions of power (Boler, 1999). The intention in this CGP model is not to enter into therapeutic education: rather the academic is reminded of their duty of care to the students, and encouraged to design activities that may include by their very nature elements of discomfort, but remain safely within their academic skill set of facilitation.

RECIPROCITY relates to power re-negotiation, encounter and dialogue. Where the curriculum provides opportunities for students to engage with others, they must do so from a starting point that recognises they are the learner, not the learned. There is no privileged seat of power, no expert or novice. Students must be as willing to listen and learn, in solidarity, as they are to contribute (Alasuutari, 2010).

ENCOUNTER with the 'other' is an essential part of global learning. Encounter can be in many forms, this includes encounter with people from a range of cultures, belief systems, nations and so on. Face-to-face encounter can be very powerful, but the use of technology such as webinars and Skype can also increase encounter at minimal cost. Encounter can also be facilitated within mixed student groups – to do this well one must avoid 'othering', making the other exotic, or stereotyping. Instead one should design structured activity for students to focus on and learn to see the individual (Trahar, 2017) . Encounter may also occur through deep exploration of, or engagement with art and artefacts (Rodgers & Cumella, 2012).

LISTENING is more difficult for those who are used to being listened to. The design of the global learning activity should redress this and develop listening abilities in some, and create opportunities for the less dominant voices to be heard (LiLi, 2002)

EXPERIENCE denoted by the Chinese symbol which means to 'experience, develop knowledge and sensibleness, widen one's knowledge, and enrich one's experience' (MDGB, 2008). Where possible the curriculum should include experiences that enable students to broaden their horizons and enrich their thinking and understanding of the wider world. This may take place through placements, encounter, and wider disciplinary activity.

SECTION 2: PEDAGOGIC APPROACHES

The way in which teaching is 'done' and learning is 'facilitated' can be instrumental in what is learned, and can also serve to empower or marginalise (Killick, 2018). There are ways in which common approaches used in Higher Education in the UK can be adapted with the goal of empowerment. For example in a group discussion the academic can: learn to phrase questions to invite more considered responses; intervene and thank contributors who might otherwise dominate the discussion; engage with and give greater time to less dominant voices. However more creative or non-traditional Western pedagogic approaches can also be used to engage some of

the principles outlined in section 1 of the CGP model. These are not limited to, but include:

SHOES OFF learning makes use of the senses and connects these with the reflective and emotive. For example students on an environmental management course may learn about waste management theory in the classroom. If taken to an open rubbish dump where they have a sensory encounter with the stench and scale of raw waste, this is likely to add another dimension to their learning that may impact on the way in which they consider waste management.

SILENT DISCUSSION in which discussion questions are raised and responses are given in silence, either using post-it notes and physical discussion boards, or online equivalents, gives all participants thinking time and the chance to engage.

TEXT IMMERSION is the practice of reading the same text several times, and reflecting on it several times. Each time the text is read, the reader opens oneself up to a new line of questioning by viewing the same text from a new perspective, or by focusing on different aspects of the text (Coghlan, 2005).

ART ENCOUNTER uses artefacts or performance as ways of encountering and exploring the 'other'. This can include anything from the analysis of a piece of music including a discussion with the composer, to the examination of woven cloth and the processes and symbolism behind it (Rodgers & Cumella, 2012)

LIVED EXPERIENCE might include activities such as a chemist shadowing the treatment routine of a patient; or a student of architecture building a structure from bamboo; or a computer programmer undertaking a placement with an emergency supplies logistics company. Each of these has the potential to add a deeper dimension to learning by exposing the student to real experiences (2011; Lave & Wenger, 1991), that relate to their discipline, and the potential impact it might have on a local or global scale.

STORY-TELLING is a powerful tool for learning, used universally in the rearing of children, but less in the Higher Education environment. Story-telling in the classroom, or through, theatre, music, dance or film can be carefully selected to assist in transformative learning by challenging assumptions and standpoints (Sinnerbrink, 2015)

SENSORY learning has the potential to tap into motor and muscle memory. It is commonly used in dance, sports training, acting and learning musical instruments but has the potential to be more widely used in other disciplines. For example it can be used in movement to enhance techniques in the chemistry laboratory; horticultural students can apply theory in terms of feeling different soil textures; veterinary students can learn to read pain in animals through touch; business management students may learn something about working patterns by experiencing 80% humidity in a work environment and re-consider ways in which that can be managed.

SECTION 3: DISCIPLINARY/SUBJECT CONTENT RELATING TO GLOBAL LEARNING

Most students in Higher Education have chosen the discipline that they wish to study. Academics generally are specialised in a given field and employed to develop and share that expertise. It is important to respect student and academic motivations, and use this as a springboard for engagement. This makes it vital for global learning to be embedded within the disciplines (Peterson & Warwick, 2015), so that it has relevance and applicability, and threaded through the curriculum.

Appendix B. Ways in which this research project has addressed each of Tracy's 8 Big Tent Criteria

Criterion 1: Worthy Topic [interest, relevance, timeliness, significance]

Section 1.5 lays out both my personal and professional *interest* that led me to investigate internationalisation.

The *relevance and timeliness* of the topic are outlined in the literature review in Chapter 2 which demonstrates a dynamic discourse around internationalisation and its related pedagogies, thus indicating that internationalisation and the call for Critical Global Pedagogies is a topic of relevance particularly in the current political climate.

The *relevance, timeliness, and significance* of a study on internationalisation was also confirmed by a pilot study involving 3 focus groups of international educational developers who confirmed the current challenges, aspirations and activity around the internationalisation agenda within their institutions. This is outlined in section 3.3.1

The *significance* of this study is also indicated in section 2.11 which indicates that the pedagogies and approaches discussed throughout Chapter 2 have merits and significant challenges which warrant further investigation.

Criterion 2: Rich rigour [The study uses sufficient, abundant, appropriate and complex: Theoretical constructs; Data and time in the field; Sample(s); Context(s); Data collection and analysis process]

The *theoretical constructs* which underpin this thesis, are framed around social justice and make use of critical liberalism. These appropriately include reference to the work of Freire (1992); (2001), Andreotti (2011), Illeris (2014) and Giroux (2006), outlined in Chapter 2. The *complex* theories around culture and cultural capital are also outlined in Chapter 2 with reference particularly to the work of Hall (1996), Zepke and Leach (2005), and Trahar (2007).

Rigour is addressed in multiple ways. Firstly, through a carefully crafted set of interview questions (section 3.3.3). Secondly, the *data collection* itself was conducted with due care. Special attention was given to providing neutral responses, and the use of follow-up, probing questions within the semi-structured interview format. Thirdly the *sample* and multiple sources of data: pilot study; semi-structured interviews with 18 academics; systematic documentary analysis; student focus groups; and written responses from academics who had previously completed a module on internationalisation offer a *rich data set*. Fourthly, this single case study approach facilitated a *detailed analysis of the data* which employed: a process of coding and categorisation; inter-coder reliability (Figures 9 and 10); and iterative interpretation and reinterpretation to arrive at emergent themes, as described in section 3.4.1. It also employed discourse analysis based on the framework provided by Potter (2004) (section 3.4.2).

Criterion 3: Sincerity [The study is characterised by: Self-reflexivity about subjective values, biases, and inclinations of the researcher(s); Transparency about the methods and challenges]

In section 1.5 I outline my own *biases and inclinations*, indicating how these were formed through my schooling experience, and how a fascination of cultures has led me, in my professional life, to undertake research focusing on various aspects of internationalisation.

In sections 3.4 and 3.5 I have acknowledged the benefits of being an ‘insider’, such as access to participants, and pre-existing knowledge of the case study institution that enabled me to target specific groups. The thesis is also *transparent* about the additional challenges of ‘insider’ knowledge and relationships, such as the need to avoid the Hawthorne effect (sections 3.3.4 and 3.3.5), and ensure that participants do not assume a shared understanding of key points, but instead were asked to explain their ideas in full.

Sincerity and transparency are also evident in section 3.2 which outlines each data collection method in turn, and details the *challenges* and ethical considerations associated with each method.

Criterion 4: Credibility [The research is marked by: Thick description; concrete detail; explication of tacit (nontextual) knowledge; and showing rather than telling; triangulation or crystallization; Multivocality; Member reflections]

The *credibility* of this research is demonstrated at various points. *Multivocality* of the data set is exposed in section 3.2 which outlines how data is collected from multiple sources including: academics, students and publicly available documents.

Presentation of this data in Chapter 4 includes *concrete detail* through the use of figures e.g. Figure 12 which presents numeric data, and Figure 13 which provides visual representation of categorised data. Further examples are also given in the appendices e.g. M and N. *Thick description* of 'rich data' is presented in Chapter 5, and additional evidence of this data is *shown* in the appendices so that the reader can make their own judgements about the *credibility* of the findings e.g. appendices F, L, M, N and O.

The analysis in Chapter 5 attempts, as Yin (1981) suggests to *crystallize* findings by drawing on each of the data sources to address each of the emergent themes.

Section 6.2 adds further *credibility* by exposing parameters of the methodology and its limitations.

Criterion 5: Resonance [The research influences, affects, or moves particular readers or a variety of audiences through: Aesthetic, evocative representation; Naturalistic generalisations; Transferable findings]

Resonance is considered in sections 6.1 and at the end of section 6.2. These sections indicate that while the findings relate to a single case study institution, in a particular geographic/demographic setting, some of the findings may be *transferrable* to institutions with similar characteristics.

Readers may also find *resonance* with the analysis relating to the political moment. While the main events referred to in this thesis relate to the Trump administration and Brexit, the broader themes of nationalism, protectionist discourses and de-colonisation of the curriculum discussed in Chapter 5 may chime more widely.

The newly posited notion of Critical Global Pedagogies (Appendix A) offers a flexible approach that may be *transferrable* to a variety of Higher Education institutions.

Criterion 6: Significant contribution [The research provides a significant contribution: Conceptually/theoretically; Practically; Morally; Methodologically; Heuristically]

This study offers a *significant contribution* on a number of levels. *Methodologically* I introduced the use of written responses to reflective prompts which concluded a series of focus groups. The purpose of this was to enable participants the opportunity to 'say' things that had not been said in the spoken discussion (section 3.3.1), and re-balance the discussion by indicating which elements were of most significance to them (Appendix F). 'Listening to the silence' (LiLi, 2002) was particularly important in the context of a sensitive discussion topic and the presence of a mix cultures and nationalities. This may be a novel use of immediate reflexive writing, for research purposes, within a focus group setting.

Data collection at the time of Brexit and Trump administration have provided unique data (section 4.5) that facilitate commentary and *conceptual* analysis (section 5.3) with respect to these political events.

Data collection from the case study region also adds useful *theoretical* contribution to the discussion around insularity (sections 4.4 and 5.2), in relation to the notion of internationalisation. It also offers a *moral contribution* by addressing the often judgemental commentary surrounding the problem of insular thinking (sections 2.2 and 2.5), and proposes an alternative, critically rational approach, based on an enhanced understanding of the complex factors that may limit individual understanding of or contact beyond one's immediate environs (section 5.2).

The data paradoxically highlights a lack of internationalisation at home (section 4.2) coupled with an identified need for enhanced provision of a global education within the disciplines (section 4.5.2). As a result the thesis proffers a *new contribution to knowledge* in the form of the *conceptual model* of Critical Global Pedagogies (Appendix A), supported by a framework of implementation (Appendix P) and examples of disciplinary activities (Appendix R).

The thesis also *contributes to knowledge* with the inclusion of new evidence which demonstrates how unconscious use of language can reveal hidden hegemonies (section 5.5). The data also explicitly, calls out the need for skilled facilitation of the 'difficult territory' of global learning thereby providing justification for the growing interest of educational development in this field.

Criterion 7: Ethical [The research considers: Procedural ethics (such as human subjects); Situational and culturally specific ethics; Relational ethics; Exiting ethics (leaving the scene and sharing the research)]

There were a number of *ethical* considerations within this research. These are outlined throughout section 3.3 in relation to each data collection method. The *ethical* considerations heavily influenced the research design where for example I opted for written responses from those who had completed a module I had taught, so as to reduce the chances of the Hawthorne effect (see section 3.3.5)

As the research concentrates on internationalisation *situational and culturally specific ethics* were given particular attention. This is particularly evident in my use of the work of Boler (2004) and LiLi (2002) in section 3.3.1, in relation to democratic dialogue and listening to silence, which led to the use of a silent writing activity at the end of a focus group. This was part of the methods design, and specifically introduced to rebalance the conversation in an international context.

Exit ethics were considered at the start of the research process in terms of anonymity of the participants (see Appendix D). Focus group participants were from across the world and therefore participant chosen pseudonyms were an adequate way of

anonymising the data. Staff and students in the single case study institution are given numeric identifiers, and in some cases the gender has been changed. For some aspects of the discussion it was relevant to include a disciplinary identifier. To maintain confidentiality, individual programmes have not been identified. Whilst the reader may make assumptions about my 'insider' positioning, and the institution to which that relates, I have removed reference to the identity of the case study institution, and excluded examples of the documentary data from the appendices for the same reason.

Criterion 8: Meaningful coherence [The study: Achieves what it purports to be about; Uses methods and procedures that fit its stated goals; Meaningfully interconnects literature, research questions /foci, findings, and interpretations with each other]

The study set out to address five key questions given in section 1.3. The single case study approach allowed for a detailed exploration of these questions through a variety of data collection methods based on a social constructionist epistemology. As explained in Chapter 3 this approach utilises a research design that takes a critical theory approach and affords the opportunity to question objective facts. By so doing the chosen *methods and procedures fit the project's stated goals*.

The literature review in Chapter 2 outlines key themes from existing literature around the internationalisation agenda, before focusing on internationalisation at home and related pedagogies. In Chapter 2 *meaningful* connections are made between the nature of the study and the theoretical frameworks that underpin it. Chapter 3 details the analytical process and how the *interpretations* in Chapter 4 are drawn out through rigorous analysis and cross-categorisation of the data.

In Chapter 5 analysis of the data *meaningfully interconnects* with the literature on key themes such as the neoliberal model (section 5.1) and insularity and Western homogenisation (section 5.2). The final chapter returns to the five key *research questions*, and sections 6.3 and 6.4 provide summary responses to each of these with reference to relevant literature.

Appendix C: Explanation of PGCAP and Internationalisation Module

Most Higher Education Institutions run a Postgraduate Certificate in Academic Practice (PGCAP), or equivalent with a similar title. Generally this is a 60 credit, Masters level programme which aims to equip graduates with the skills to teach in Higher Education, and a sound underpinning knowledge of related pedagogic research and literature.

At the case study institution, PGCAP participants have an elective module choice which includes a module on internationalisation.

The module brief states that the module aims to discuss some of the key issues around the 'internationalisation' agenda and introduce participants to some of the underpinning research and literature. Precise content of the internationalisation module is negotiated with participants in order to meet the specific lines of enquiry relevant to their individual contexts. However key elements addressed within the module include:

- Strategy for internationalisation
- Developing an international curriculum
- Internationalising the current curriculum
- Using technology to enhance the internationalised curriculum
- Recognising cultural hegemonies and fostering learning cultures
- Supporting international students in the classroom and beyond
- Field trips versus educational tourism
- Transnational programmes and considerations

Appendix D: Ethics application for scoping focus groups including video request

| | | |
|---|--|---|
| FACULTY OF ARTS AND HUMANITIES Education Research Ethics Sub-committee APPLICATION FOR ETHICAL APPROVAL OF RESEARCH | RESC use only) tion No: | |
| | Chairs action (expedited) | Yes/ No |
| | Risk level -if high refer to UREC chair immediately Cont. Review Date | High/ low / / |
| | Outcome (delete as necessary) | Approved / Declined/ Amend/ Withdraw n |
| ALL PARTS OF THIS FORM MUST BE COMPLETED IN FULL IN ORDER TO GAIN APPROVAL. Please refer to the guidance notes. | | |
| Part A: PROJECT INFORMATION | | |

| | |
|---|---|
| | b) If funded, please state any ethical implications of the source of funding, including any reputational risks for the university and how they have been addressed. Not applicable |
| 5 | a) Duration of project/programme: Jan 2016-Jan 2019 b) Dates: |
| 6 | Has this project received ethical approval from another Ethics Committee? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> Committee name: Are you therefore only applying for Chair's action now? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/> |
| 7 | Attachments (if required): Application/Clearance (if you answered Yes to question 6) Yes <input type="checkbox"/> No <input type="checkbox"/> Information sheets for participants Yes <input type="checkbox"/> No <input type="checkbox"/> Consent forms Yes <input type="checkbox"/> No <input type="checkbox"/> Sample questionnaire(s) Yes <input type="checkbox"/> No <input type="checkbox"/> Sample set(s) of interview questions Yes <input type="checkbox"/> No <input type="checkbox"/> Continuing review approval (if requested) Yes <input type="checkbox"/> No <input type="checkbox"/> Other, please state: |

*1. Principal Investigators are responsible for ensuring that all staff employed on projects (including research assistants, technicians and clerical staff) act in accordance with the University's ethical principles, the design of the research described in this proposal and any conditions attached to its approval.

*2. In most cases, approval should be sought individually for each project. Programme approval is granted for research which comprises an ongoing set of studies or investigations utilising the same methods and methodology and where the precise number and timing of such studies cannot be specified in advance. Such approval is normally appropriate only for ongoing, and typically unfunded, scholarly research activity.

*3. If there is a difference in ethical standards between the University's policy and those of the relevant professional body or research sponsor, Committees shall apply whichever is considered the highest standard of ethical practice.

*4. Approval is granted for the duration of projects or for a maximum of three years in the case of programmes. Further approval is necessary for any extension of programmes.

| | |
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| 8 | <p>If you are staff, are there any other researchers involved in your project? Please list who they are, their roles on the project and if/how they are associated with the University. Please include their email addresses. <i>(Please indicate School of each named individual, including collaborators external to the Faculty/University):</i> N/A</p> |
| | <p>If you are a student, who are your other supervisors?</p> <p>Not yet allocated. Advice has been sought from module tutors and programme lead.</p> <p>Have you discussed all ethical aspects of your research with your Director of Studies prior to submitting this application? (see response above) Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> |
| 9 | <p>Type of application:</p> <p>Initial application <input checked="" type="checkbox"/></p> <p>Resubmission with amendments <input type="checkbox"/> Version Number: 8Dec2015</p> <p>Amendment to approved application * <input type="checkbox"/></p> <p>Renewal <input type="checkbox"/></p> <p>* For full details of the amendments procedure, please see the guidance notes</p> |
| 10 | <p>Summary of aims, objectives and methods (max 250 words)</p> |
| | <p>Aims: to explore notions of internationalisation and intercultural education and the relationship between the two in the context of Higher Education.</p> <p>Objectives: This thesis proposes to:</p> |

explore the extent to which intercultural education is already part of the internationalisation discourse

identify the key challenges of intercultural education in HE

analyse how three UK HEIs are responding to this agenda

propose a critical framework to assist in developing practice in HE around intercultural education

Methods: Ethical approval is sought for the primary stage of this research (relating to objectives a, b&d) which will conduct focus groups with Educational Developers (EDrs) at: an International Educational Developers Caucus , February 2016; South West Educational Developers Forum; and other conferences at which I have papers accepted and who give their permission for me to collect data.

Focus group using semi-structured questions (appendix C) The intentions are to: encourage participants to develop the dialogue; allow the researcher to probe or frame the discussion where necessary to maintain focus.

Stimulus cards introducing key terms such as ‘internationalisation’, intercultural education’, ‘multicultural education’. Participants will actively be invited to critique these terms within the context of their own cultural and institutional setting.

Post-discussion, individual, silent writing task in which participants will be invited to ‘say’ things that were not included in the spoken discussion, which they feel should be represented. This is in keeping with the discourse around listening to the silences (LiLi, 2002) which is central to this research.

LiLi, H. (2002). Rethinking silencing silences. Democratic dialogue in education. M. Boler. Oxford, Peter Lang Publishing.

| | |
|-----|---|
| 11. | When do you need/expect to begin the research methods for which ethical approval is sought? 15 th February 2016 |
| | How long will this research take and/or for how long are you applying for this ethical approval? Jan 2016 - Sept 2018 |
| 12 | <p>What will be the outcomes of this project?</p> <p>A Professional Doctorate thesis which presents analysis and findings of the data and proposes a critical framework to support the development of intercultural education and internationalisation within Higher Education.</p> |
| 13 | <p>Is the project subject to an <u>external</u> funding bid?</p> <p><input type="checkbox"/> Yes (please complete questions 14- 18)</p> <p><input checked="" type="checkbox"/> No (please go to Part B)</p> |
| 14 | Bid amount: |
| 15 | <p>Bid status:</p> <p><input type="checkbox"/> Not yet submitted Submission deadline:</p> <p><input type="checkbox"/> Submitted, decision pending</p> <p><input type="checkbox"/> Bid granted</p> |
| 16 | <p>University Project Finance Team costing approved with Dean's signature?</p> <p>Yes: <input type="checkbox"/>. No: <input type="checkbox"/> (Please contact the University Project Finance Team as soon as possible)</p> |

| | | | |
|----|---|---------|---------------------------|
| 17 | Has the funding bid undergone peer review? <input type="checkbox"/> Yes <input type="checkbox"/> No | | |
| 18 | Partners & Institutions: | | |
| | Name (including title) | School: | Institute / Organisation: |
| | | | |

Part B: ETHICAL REVIEW STATEMENT

The purpose of this statement is to clarify whether the proposed research requires ethical clearance through an Ethics Protocol. Please read the relevant section of the guidance notes before you complete your statement.

Please indicate all the categories into which your proposed research fits:

| | Data collection / analysis involved: | Action required: | |
|---|--|--|--------------------------|
| 1 | This study does not involve data collection from or about human participants. | ➤ Complete this Ethical Review Statement and add a brief (one page) description of your research and intended data collection methods. Part C not required. | <input type="checkbox"/> |
| 2 | This study involves the analysis/synthesis of data obtained from/about human subjects where such data are in the public domain (i.e. available in public archives and/or previously published) | ➤ Complete this Ethical Review Statement and add a brief (one page) description of your research, the nature of the data and intended data collection methods. Part C not required. | <input type="checkbox"/> |
| 3 | This study involves the analysis of data obtained from/about human participants where the data has been previously collected but is not in the public domain | ➤ Complete this Ethical Review Statement ➤ Please complete Part C – Ethical Protocol | <input type="checkbox"/> |
| 4 | <i>This study draws upon data already collected under a previous ethical review but involves</i> | ➤ Complete this Ethical Review Statement | <input type="checkbox"/> |

| | | | |
|---|--|---|-------------------------------------|
| | <i>utilising the data in ways not cleared with the research participants</i> | <ul style="list-style-type: none"> ➤ Please complete Part C – Ethical Protocol ➤ Submit copy of original ethics protocol and additional consent materials (if relevant) attached. | |
| 5 | This study involves new data collection from/about human participants | <ul style="list-style-type: none"> ➤ Complete this Ethical Review Statement ➤ Please complete Part C – Ethical Protocol ➤ Submit copies of all information for participants AND consent forms in style and format appropriate to the participants together with your research instruments. | <input checked="" type="checkbox"/> |

Please Note: Should the applicant wish to alter in any significant regard the nature of their research following ethical approval, an application for amendment should be submitted to the committee together with a covering letter setting out the reasons for the amendment. The application should be made with reference to one or more of the categories laid out in this document. ‘Significant’ should be interpreted as meaning changing in some fundamental way the research purposes and processes in whole or part.

Part C: ETHICS PROTOCOL

Please indicate how you will ensure that this research conforms to [Case study institution] University's Research Ethics Policy - *The Integrity of Research involving Human Participants*. Please complete each section with a statement that addresses each of the ethical principles set out below. Please note that you should provide the degree of detail suggested. Each section will expand to accommodate this information.

Please refer to Guidance Notes when completing this section.

| | |
|---|--|
| 1 | <p>Informed consent</p> <p>Please attach copies of all draft information / documents, consent forms, questionnaires, interview schedules, etc intended for the participants, and list below. When it is not possible to submit research instruments (e.g. use of action research methods) the instruments should be listed together with the reason for the non-submission. Please also indicate the attachments in Question A7.</p> |
| | <p>Participants will receive an information sheet (appendix A) outlining the aims of the project, the research questions, and it will note the potential sensitivities of the topic of intercultural education. It will include the invitation to join the focus group and provide space for the participant to sign their consent to take part. Participation is entirely voluntary, and those who choose to participate are free to step out of the focus group at any time.</p> |
| 2 | <p>Openness and honesty</p> |

| | |
|---|---|
| | <p>It is generally accepted that research with human participants would not involve deception. However if this is not the case, deception is permissible only where it can be shown that all three of the following conditions have been met in full.</p> <ol style="list-style-type: none"> 1. Deception is completely unavoidable if the purpose of the research is to be achieved. 2. The research objective has strong scientific merit. 3. Any potential harm arising from the proposed deception can be effectively neutralised or reversed by the proposed debriefing procedures. <p><u>If deception is involved</u>, applicants are required to provide a detailed justification and to supply the names of two independent assessors whom the Committee can approach for advice. Please attach relevant documentation and list below.</p> |
| | <p>There are no reasons to withhold information from participants about the purpose and application of this research. The researcher will be open and honest with participants at all stages. Participants will be provided with an information sheet that will contain details regarding the research. This will include the researchers contact details, inviting participants to contact the researchers if they have any questions.</p> |
| 3 | <p>Right to withdraw</p> <p>Please provide a clear statement regarding what information has been provided to participants regarding their right to withdraw from the research.</p> |
| | <p>The information sheet will note that: participation in the focus group is entirely voluntary; Participants have the right to withdraw from the focus group at any time without penalty; however once data is collected, I will not</p> |

| | | | | | | | | | | | | | | | | | |
|---|---|----------|--------------------------|-------------------|--------------------------|------------------|-------------------------------------|---|--------------------------|--|--------------------------|--|--------------------------|---|--------------------------|---|--------------------------|
| | be able to withdraw any contributions, as it would be difficult to identify individual responses and to do so may impact on other participants' contributions. | | | | | | | | | | | | | | | | |
| 4 | <p>Protection from Harm</p> <p>Indicate here any vulnerability that may be present because of the:</p> <ul style="list-style-type: none"> ○ participants e.g. children or vulnerable adults. ○ nature of the research process. <p>If you tick any box below, please indicate in "further information" how you will ensure protection from harm.</p> <p>Does this research involve:</p> <table border="1"> <tr> <td>Children</td><td><input type="checkbox"/></td></tr> <tr> <td>Vulnerable adults</td><td><input type="checkbox"/></td></tr> <tr> <td>Sensitive topics</td><td><input checked="" type="checkbox"/></td></tr> <tr> <td>Permission of a gatekeeper in place of consent from individuals</td><td><input type="checkbox"/></td></tr> <tr> <td>Subjects being academically assessed by the researcher</td><td><input type="checkbox"/></td></tr> <tr> <td>Research that is conducted without full and informed consent</td><td><input type="checkbox"/></td></tr> <tr> <td>Research that could induce psychological stress and anxiety</td><td><input type="checkbox"/></td></tr> <tr> <td>Intrusive intervention (eg, vigorous physical exercise)</td><td><input type="checkbox"/></td></tr> </table> | Children | <input type="checkbox"/> | Vulnerable adults | <input type="checkbox"/> | Sensitive topics | <input checked="" type="checkbox"/> | Permission of a gatekeeper in place of consent from individuals | <input type="checkbox"/> | Subjects being academically assessed by the researcher | <input type="checkbox"/> | Research that is conducted without full and informed consent | <input type="checkbox"/> | Research that could induce psychological stress and anxiety | <input type="checkbox"/> | Intrusive intervention (eg, vigorous physical exercise) | <input type="checkbox"/> |
| Children | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Vulnerable adults | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Sensitive topics | <input checked="" type="checkbox"/> | | | | | | | | | | | | | | | | |
| Permission of a gatekeeper in place of consent from individuals | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Subjects being academically assessed by the researcher | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Research that is conducted without full and informed consent | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Research that could induce psychological stress and anxiety | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Intrusive intervention (eg, vigorous physical exercise) | <input type="checkbox"/> | | | | | | | | | | | | | | | | |

Further information:

All participants will be briefed in advance of the focus group about the nature of the topic and provided with an information sheet and consent form (see appendices A & B). Whilst the research is not designed to be provocative, the socio-cultural and political settings in which participants live and work may bring a sensitivity to the notions of internationalisation and intercultural education. The information sheet will make this clear and ask participants to engage with peers respectfully and make space for others to express their ideas freely. Participants are reminded that to treat the discussion as confidential.

The researcher is trained in facilitating sensitive dialogue, and will employ these skills if the focus group requires them. Built into the design of the focus group is a post-discussion individual writing task in which participants will be invited to 'say' things that were not included in the spoken discussion, which they feel should be represented. This is in keeping with the discourse around listening to the silences (LiLi, 2002) which is central to this research.

LiLi, H. (2002). Rethinking silencing silences. Democratic dialogue in education. M. Boler. Oxford, Peter Lang Publishing.

Do ALL researchers in contact with children

and vulnerable adults have current DBS Yes: ☐. No: ☐ N/A: ☒
clearance?

If Yes, Please give disclosure number(s)

| Name | Number |
|------|--------|
| | |

| | | |
|---|---|--|
| | | |
| | <p>If No, please explain:</p> | |
| 5 | <p>External Clearance</p> <p>I undertake to obtain written permission from the Head of any external institutions (school, social service, prison, etc) in which research will be conducted. (please check box)</p> <p>See appendix D <input checked="" type="checkbox"/></p> | |
| 6 | <p>Participant/Subject Involvement</p> <p>Has this group of participants/subjects already been the subject of research in the current academic year? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/></p> | |
| 7 | <p>Payment</p> <p>Please provide details of any payments, either financial or in kind, made to participants for participation, compensation for time given, etc.</p> | |
| | <p>Participants may be offered drinks and nibbles appropriate to the time slot of the focus group (afternoon tea, or early evening)</p> | |
| 8 | <p>Debriefing</p> <p>When? By whom? How? Please provide a clear statement regarding what information has been provided to participants regarding debriefing.</p> | |

| | |
|----|---|
| | <p>Initially, potential participants will be contacted with an information sheet to explain the aims, methods and intended outcomes of the research.</p> <p>Participants will be provided with the opportunity to view published outputs from the research. Names and appropriate contact details of the researchers will also be made available.</p> |
| 9 | <p>Dissemination of Research</p> <p>Please provide a clear statement regarding what information has been provided to participants regarding dissemination of this research.</p> |
| | <p>The information sheet clearly notes that the analysis and findings of this research will be presented in a doctoral thesis. It also indicates that subsequent articles may be published in peer reviewed journals and at associated conferences. Participants will be informed that some quotes may be used (anonymously), where appropriate, in resources developed to support staff and HEIs to critique and develop their own practice around internationalisation.</p> |
| 10 | <p>Confidentiality</p> <p>Please provide a clear statement regarding what information has been provided to participants regarding confidentiality issues.</p> |
| | <p>All collected data will be kept confidential and only used for the purposes identified above. In any documents / material produced from this project, I endeavour to protect participants' identity. Names of participants will not be included, and every effort will be made to ensure that participants are not identifiable. Participants will be reminded to treat the discussion as confidential.</p> |

| | |
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| | <p>Prior to the focus group participants will be requested not to reveal to any third party:</p> <ul style="list-style-type: none"> ▪ the identities of other participants outside of the data collection situation, ▪ the specifics of the dialogue that takes place. <p>All data, including audio and video recordings, will be kept securely for a period of 10 years after the completion of the project according to University guidelines, and then destroyed. If permission is granted for video recording, the data will be captured on my own digital camera and saved on a password-secure hard-drive, thus ensuring the security of the data. Any analysis relating to video data will use the pseudonyms of the focus group, to protect anonymity.</p> |
| 11 | <p>Ethical principles of professional bodies</p> <p>Where relevant professional bodies have published their own guidelines and principles, these must be followed and the current University principles interpreted and extended as necessary in this context. Please state which (if any) professional bodies' guidelines are being utilised.</p> |
| | <p>The British Educational Research Association (BERA), <i>Ethical Guidelines for Educational Research</i></p> <p>http://www.bera.ac.uk/publications/Ethical%20Guidelines have been a source of guidance in the preparation of this research plan and ethical approval documentation.</p> |
| 12 | <p>Declarations:</p> <p>For all applicants, your signature below indicates that, to the best of your knowledge and belief, this research conforms to the ethical principles laid</p> |

| | | | | |
|--|--|-----------------|---|------------|
| <p>down by [Case study institution] University and by the professional body specified in C.11 above.</p> <p>For supervisors of PGR students:</p> <p>As Director of Studies, your signature confirms that you believe this project is methodologically sound and conforms to university ethical procedures.</p> | | | | |
| | | Name(s) | Signature (electronic is acceptable) | Date |
| | Applicant | Pollyanna Magne | Pollyanna Magne | 8 Dec 2015 |
| | Other staff investigators: | | | |
| | Director of Studies (if applicant is a postgraduate research student): | | | |

Completed Forms should be forwarded BY E-MAIL to xxxxxxxxxxxx Secretary to the Faculty Research Ethics Committee no later than 2 weeks before the meeting date.

You will receive approval and/or feedback on your application within 2 weeks of the meeting date at which the committee discussed this application.

(Appendix A)

Title of the Project: Exploring notions of internationalisation and intercultural education and the relationship between the two in the context of Higher Education

Researcher: Pollyanna Magne

What the project is about?

Internationalisation is a fast moving field of research in the Higher Education (HE) arena. Whilst the internationalisation agenda has far reaching interpretations, the most prevalent practice in the UK has been an economically driven model focusing on the recruitment of international students to UK institutions (Hazelkorn, 2008a). However an alternative voice of a more critical liberal stance, is emerging which seeks to increase the focus on the intercultural dimension of teaching and learning with a view to developing 'globally competent' (Hunter, White & Godbey, 2006) or 'interculturally capable' (Crosbie, 2014) students.

I am undertaking a doctoral piece of research which seeks to further explore this intercultural dimension of internationalisation.

You are invited to contribute to a focus group discussion which intends to:

- a) explore your interpretation of intercultural education and internationalisation
- b) identify the key challenges of intercultural education in HE
- c) reveal the extent to which intercultural education is already part of the internationalisation discourse in your professional context

Who am I?

I am an Educational Developer and Programme Lead for a Postgraduate Certificate in Academic Practice (PGCAP) at [Case study institution] University in the UK. I am currently undertaking doctoral studies focusing on the intercultural dimension of the internationalisation agenda.

How will the data be collected?

Data will be collected in a focus group setting. In order to capture the full discussion an audio recording and written notes will be taken. If all participants agree then the discussion will be video recorded (and subsequently stored on a password-protected secure hard-drive) so that non-verbal cues and responses can also be considered in the data analysis process.

Cards introducing key terms such as 'internationalisation', 'intercultural education', 'multicultural education' will be offered to stimulate discussion. You are actively invited to critique these terms within the context of your own professional, cultural and institutional setting.

The focus group will utilise a series of semi-structured questions to frame the discussion. It is possible that the social and cultural and political settings in which you and your fellow participants live and work may bring a sensitivity to the notions of internationalisation and intercultural education. You are invited to engage with peers respectfully and make space for others to express their ideas freely during the focus group.

Post-discussion, you will be invited to engage in a ten minute silent writing task. This is to enable you to:

- indicate which key themes arising in the discussion were most important to you
- 'say' things that were not included in the spoken discussion, which you feel should be represented in the data

Should you wish to add further thoughts or comments after some reflection please email p.magne@xxxxxxxx.ac.uk within two weeks of the focus group. This is in keeping with the discourse around listening to the silences (LiLi, 2002) which is central to this research. Your written response will form part of the data set and be identifiable by the pseudonym you have chosen to use for the focus group.

LiLi, H. (2002). Rethinking silencing silences. Democratic dialogue in education. M. Boler. Oxford, Peter Lang Publishing.

Confidentiality

You will be invited to identify yourself using a pseudonym during the focus group, so that others can indicate who they are responding to. You are reminded to respect the confidentiality of the discussion. Please do not to reveal the identity of other participants, or discuss specific points of the dialogue outside of the data collection situation.

All collected data will be kept securely on a hard-drive that is password protected. Video and audio data will be used **solely** for data analysis purposes, thus maintaining anonymity of participants. Transcribed data will be used for the purposes identified below (see dissemination).

In line with [Case study institution] University's Ethics Policy all research data, including audio recordings, will be kept securely for ten years after the completion of the research project, and then destroyed.

Right to Withdraw

Participation in the focus group is entirely voluntary. There is no obligation to respond to all of the questions or remarks, you are free to offer as much, little or no response, as you so choose. You have the right to withdraw from the focus group at any time without penalty; however I will not be able to withdraw any verbal contributions, made prior to the point of withdrawal, as it will be difficult to identify individual responses and to do so may impact on other participants' contributions.

Although no follow-up is envisaged at this stage, it may be that the data provided at the focus group invites further discussion with individuals who took part. If you would be willing to be contacted in the future for a one-to-one interview, you are invited to give your email contact details on the consent form. So doing is entirely voluntary and does not commit you to further participation. New permissions and consent for interviews will be sought at the time.

Dissemination

Findings from this data will be reported in my Doctoral Thesis. Reports of the research will be given at conferences such as: the Annual SEDA conference; and the Society for Research into Higher Education (SRHE). The research will also be submitted for publication in various academic journals such as: International Journal for Academic Development; and Intercultural Education. Quotes from transcripts may also be included in online resources developed to support staff and HEIs critique and

enhance their own intercultural practice. All dissemination will be subject to the provisions of this protocol with respect to confidentiality (see above).

Feedback - For any further information on progress (e.g. summary of findings, article, etc.) please contact me via email @ p.magne@xxxxxxxx.ac.uk

(Appendix B)

Title of the Project: Exploring notions of internationalisation and intercultural education and the relationship between the two in the context of Higher Education

Researcher: Pollyanna Magne

Participant Consent Form

Permission

I have read and understand the information sheet and the conditions of this project. I have read and understand what you want me to do for this study, and that data will be captured using audio recording.

Tick as
appropriate

- ☐ I hereby voluntarily agree to participate in this focus group which will be audio recorded.
- ☐ I understand that I may withdraw from the study at any time before or during the focus group without penalty.

Additional consent:

- ☐ I give my consent for this focus group to be video recorded so that non-verbal cues can be included in the data analysis (this is not obligatory)

Name of Participant:

Date:

Signature:

Follow-up interviews

Although no follow-up is envisaged at this stage, it may be that the data provided at the focus group invites further discussion with individuals who took part. If you would be willing to be contacted in the future for a one-to-one interview, please give your email contact details below and the pseudonym used in the focus group. If not, please leave the details below blank.

The information provided here does not commit you to further participation. New permissions and consent to be interviewed will be sought at the time.

Email address:

Pseudonym used in the focus group:

(Appendix C)

Semi-structured questions for focus groups with Educational Developers

1. What is your understanding of the terms on the stimulus cards including:
 - Internationalisation; intercultural education; multicultural education; intercultural dialogue
2. To what extent is or should 'intercultural education' be a part of the agenda in Higher Education?
3. How does the context of your country influence your interpretation of intercultural education?
4. What are the necessary conditions to facilitate an open intercultural dialogue?
5. What conditions need to be in place to support the development in intercultural education in HE?
6. How might intercultural education be designed/integrated into the curriculum? What will it look like?

Question prompts for the 5 minute silent writing task at the end of the focus group:

1. Indicate three key themes that were most important to you in this focus group discussion.
2. Is there anything that was not said, or left unsaid that you would like to highlight? If so, you are invited to 'say' it here.
3. If you have time, please reflect on the impact of this five minute silent writing activity.

(Appendix D) Email seeking permission to collect data at up-coming Educational Developers Caucus conference in February 2016

From: Pollyanna Magne <P.Magne@xxxxxxxx.ac.uk>

Date: Wednesday, December 2, 2015 at 5:15 AM

To: Jessica Raffoul <edc2016@uwindsor.ca>

Subject: RE: 2016 Educational Developers Caucus Conference â€” Proposal #15

Dear Jess

Many thanks for getting back to me with confirmation that my paper has been accepted. I am very pleased to be able to join you for the Educational Developers Caucus conference in February 2016.

My thanks to the reviewers for their very positive comments. Could you let me know whether you need me to re-submit or, as they were happy with my proposal, will you simply pick up my initial submission for the conference schedule?

I have a further request to put to the conference conveners, if I may. I am currently conducting a piece of Doctoral research on the theme of internationalisation and intercultural education. As part of this I am gathering data from focus groups of Educational Developers which intends to explore their 'take' on the internationalisation agenda, and more specifically the role of intercultural education. I should have ethical approval to start collecting data by the end of February. Would the conference allow me to invite voluntary participants to join me for a 50 minute focus group during the course of the conference, perhaps before cocktails on Wednesday, or during lunch on Thursday, or at another suitable time?

Please let me know if this would be acceptable.

With kind regards

Appendix E. Excerpt from transcript of scoping focus group, demonstrating capture of non-verbal responses

Pseudonyms: Beeta, Jade, Nina, Lana

| | |
|-------|---|
| Polly | One last question which isn't on the sheet, I am just interested. Do you think the indiginising debate that you have here in Canada raises the profile of intercultural education? Do you think the two have a connection, or not? |
| Beeta | What Jade said about Intercultural not excluding other people. Well you know what? I don't think that comes naturally with the word intercultural. Because the word indiginisation has been one discourse. The word intercultural has been another discourse. So you need somebody to remind you that the Aboriginal culture is one of those cultures. It's under that same umbrella. |
| Nina | [Sharp intake of breath!] |
| Beeta | So I don't think it has |
| Nina | You have to be very careful with that. So we had a day on supporting indigenous graduate students at my institution, where we spent a day with students with indigenous faculty, and with elders from the community. And it was interesting, we tried to bring out and talk about the similarities between group based collective cultures where family and elders are important. And what we know from around the world on supporting those students and how we can use that to support our indigenous students. And the reaction of the community was very, very negative. Especially the elder, made it a point to say, 'we were the first peoples. Do not compare us to international cultures. We are very, very different.' |

| | |
|-------|---|
| | I mean as a scholar I see the patterns and the similarities, but in terms of validating their experience, it colonising all over again. |
| Beeta | Yes. |
| Jade | |
| Lana | |
| Nina | Yes, it would be practical, but it's not a good way to go. So I think certainly we can talk about those two next to each other, but we have to be very cautiously respectful of not to equate the two together. |
| Jade | <p>Yeah. And I would say that there's a separate agenda that at least at XXXXX, in terms of talking about the recommendations from the Truth and Reconciliation Commission, about the education recommendations and how do we integrate that into our faculties? So being very aware of that. That's around the whole equity piece as well. But what I liked about that, what I agree with Beeta is that there's an umbrella that we need to consider, rather than, so it's not an assimilation of cultures, but it's instead honouring that it's a culture, the indigenous cultures are one culture, and one perspective, and a perspective that we can learn from. So in that way, for sure. But you are right it's a very touchy subject you are trying to figure out.</p> <p>But then there's also a lack of resources in terms of how do you do this and do this well? So if you are going to be teaching about indigenous cultures, can I [white Canadian] teach about indigenous cultures, or do I need to bring someone in? But there are no resources for me to bring someone in and so then what does that mean? And which documentary films and how do I tie these up? And what do I know about indigenous cultures? And can I</p> |

actually represent them? But that's my option because I don't have another. So, 'do you want a certificate? Thanks for coming in and representing your culture. Here's a gift certificate that I'm going to pay for.' Like [laughs]. So I mean all of those things [hand movement, demonstrating it's complex].

Appendix F. Focus group examples of written responses to prompts

EDC: Focus group writing activity

Please write your pseudonym here: Lana

1. Please identify one or two key messages you would like to highlight from this conversation

→ We need more discussion around IE and internationalization. It sounds like educational developers and faculty have different assumptions about what the terms mean.

→ We as ED need to do a better job of educating our academic colleagues about the need for intercultural education and share examples of good practices.

2. You are invited to use this space to articulate any additional thoughts that were not included in the spoken discussion, which you feel should be represented in response to the focus group questions.

→ It was interesting to note the differences in how some of us define and approach these topics and how our institutions interpret and "do" internationalization.

3. It is normal for focus groups to end after the discussion. What did you think about having time to write these notes at the end of this conversation?

→ It was useful to reflect on how we individually and collectively think about these topics. Interesting to see differences between colleges and universities and how ~~we~~ our current thinking is shaped by our prior experience to these topics, our experiences and our institutional cultures.

EDC: Focus group writing activity

Please write your pseudonym here: Jade

1. Please identify one or two key messages you would like to highlight from this conversation

- Intercultural education is complicated - what should you include, who should be included? (ie. indigenous v. other cultures)
 - there is no consistent response across the board in terms of how institutions are responding to the need to build inter-cultural competency in students (and faculty)
2. You are invited to use this space to articulate any additional thoughts that were not included in the spoken discussion, which you feel should be represented in response to the focus group questions.

- Internationalisation is built on a value system that privileges a certain identity (white middle-upper middle class North Americans). This premise/foundation makes it difficult to engage an asset-based approach to the inclusion/valuing of diverse cultures in the classroom and in broader society.
- we ~~are~~ need to take into consideration the long history of colonisation when we think about how to support/create intercultural environments

3. It is normal for focus groups to end after the discussion. What did you think about having where time to write these notes at the end of this conversation?

it is nice to be able to reflect on the conversation and the question in general -

the time was too short!!
for our discussion

all
identities
and
approaches
are
valued.

Appendix G. Ethics protocol for main research methods

Please indicate how you will ensure that this research conforms to XXXXXXXX University's Research Ethics Policy - *The Integrity of Research Involving Human Participants*. Please complete each section with a statement that addresses each of the ethical principles set out below. Please note that you should provide the degree of detail suggested. Each section will expand to accommodate this information.

Please refer to Guidance Notes when completing this section.

| | |
|---|--|
| 1 | <p>Informed consent</p> <p>Please attach copies of all draft information / documents, consent forms, questionnaires, interview schedules, etc intended for the participants, and list below. When it is not possible to submit research instruments (e.g. use of action research methods) the instruments should be listed together with the reason for the non-submission. Please also indicate the attachments in Question A7.</p> |
| | <p>Participants will receive an information sheet (appendices A,D,G) outlining the aims of the project, the research questions, and it will note the potential sensitivities of the topic. Information sheets will include the invitation to take part in either a focus group or one-to-one interview (respectively) and provide space for the participant to sign their consent to take part (appendices B,E,H) . Participation is entirely voluntary, and those who choose to participate are free to step out of the focus group or interview at any time.</p> |
| 2 | <p>Openness and honesty</p> |

| | |
|---|---|
| | <p>It is generally accepted that research with human participants would not involve deception. However if this is not the case, deception is permissible only where it can be shown that all three of the following conditions have been met in full.</p> <ol style="list-style-type: none"> 4. Deception is completely unavoidable if the purpose of the research is to be achieved. 5. The research objective has strong scientific merit. 6. Any potential harm arising from the proposed deception can be effectively neutralised or reversed by the proposed debriefing procedures. <p><u>If deception is involved</u>, applicants are required to provide a detailed justification and to supply the names of two independent assessors whom the Committee can approach for advice. Please attach relevant documentation and list below.</p> |
| | <p>There are no reasons to withhold information from participants about the purpose and application of this research. The researcher will be open and honest with participants at all stages. Participants will be provided with an information sheet that will contain details regarding the research. This will include the researchers contact details, inviting participants to contact the researcher if they have any questions.</p> |
| 3 | <p>Right to withdraw</p> <p>Please provide a clear statement regarding what information has been provided to participants regarding their right to withdraw from the research.</p> |
| | <p>The information sheet will note that: participation is entirely voluntary; Participants have the right to withdraw from the interview or focus group at any time without penalty; however once data is collected, I will not be able to</p> |

| | | | | | | | | | | | | | | | | | |
|---|--|----------|--------------------------|-------------------|--------------------------|------------------|-------------------------------------|---|--------------------------|--|--------------------------|--|--------------------------|---|--------------------------|---|--------------------------|
| | <p>withdraw contributions to the focus group, as it would be difficult to identify individual responses and to do so may impact on other participants' contributions.</p> | | | | | | | | | | | | | | | | |
| 4 | <p>Protection from Harm</p> <p>Indicate here any vulnerability that may be present because of the:</p> <ul style="list-style-type: none"> ○ participants e.g. children or vulnerable adults. ○ nature of the research process. <p>If you tick any box below, please indicate in "further information" how you will ensure protection from harm.</p> <p>Does this research involve:</p> <table border="1"> <tr> <td>Children</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Vulnerable adults</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Sensitive topics</td> <td><input checked="" type="checkbox"/></td> </tr> <tr> <td>Permission of a gatekeeper in place of consent from individuals</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Subjects being academically assessed by the researcher</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Research that is conducted without full and informed consent</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Research that could induce psychological stress and anxiety</td> <td><input type="checkbox"/></td> </tr> <tr> <td>Intrusive intervention (eg, vigorous physical exercise)</td> <td><input type="checkbox"/></td> </tr> </table> | Children | <input type="checkbox"/> | Vulnerable adults | <input type="checkbox"/> | Sensitive topics | <input checked="" type="checkbox"/> | Permission of a gatekeeper in place of consent from individuals | <input type="checkbox"/> | Subjects being academically assessed by the researcher | <input type="checkbox"/> | Research that is conducted without full and informed consent | <input type="checkbox"/> | Research that could induce psychological stress and anxiety | <input type="checkbox"/> | Intrusive intervention (eg, vigorous physical exercise) | <input type="checkbox"/> |
| Children | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Vulnerable adults | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Sensitive topics | <input checked="" type="checkbox"/> | | | | | | | | | | | | | | | | |
| Permission of a gatekeeper in place of consent from individuals | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Subjects being academically assessed by the researcher | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Research that is conducted without full and informed consent | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Research that could induce psychological stress and anxiety | <input type="checkbox"/> | | | | | | | | | | | | | | | | |
| Intrusive intervention (eg, vigorous physical exercise) | <input type="checkbox"/> | | | | | | | | | | | | | | | | |

Further information:

All participants will be briefed in advance of the interview or focus group about the nature of the topic and provided with an information sheet and consent form (see appendices A, B,D,E,G,H). Whilst the research is not designed to be provocative, the socio-cultural and political settings in which participants live and work may bring a sensitivity to the notions of internationalisation. The information sheet will make this clear and ask focus group participants to engage with peers respectfully and make space for others to express their ideas freely. Participants are reminded that to treat the discussion as confidential.

The researcher is trained in facilitating sensitive dialogue, and will employ these skills if the focus group or interview requires them. Built into the design of the focus group is a post-discussion individual writing task in which participants will be invited to 'say' things that were not included in the spoken discussion, which they feel should be represented. This is in keeping with the discourse around listening to the silences (LiLi, 2002) which is central to this research.

LiLi, H. (2002). Rethinking silencing silences. Democratic dialogue in education. M. Boler. Oxford, Peter Lang Publishing.

Do ALL researchers in contact with children

and vulnerable adults have current DBS Yes: ☐. No: ☐ N/A: ☒
clearance?

If Yes, Please give disclosure number(s)

| Name | Number |
|------|--------|
| | |

| | |
|---|---|
| | |
| | <p>If No, please explain:</p> |
| 5 | <p>External Clearance</p> <p>I undertake to obtain written permission from the Head of any external institutions (school, social service, prison, etc) in which research will be conducted. (please check box)</p> <p>See appendix D <input checked="" type="checkbox"/></p> |
| 6 | <p>Participant/Subject Involvement</p> <p>Has this group of participants/subjects already been the subject of research in the current academic year? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/></p> |
| 7 | <p>Payment</p> <p>Please provide details of any payments, either financial or in kind, made to participants for participation, compensation for time given, etc.</p> |
| | <p>Participants may be offered drinks and nibbles appropriate to the time slot of the focus group</p> |
| 8 | <p>Debriefing</p> <p>When? By whom? How? Please provide a clear statement regarding what information has been provided to participants regarding debriefing.</p> |

| | |
|----|---|
| | <p>Initially, potential participants will be contacted with an information sheet to explain the aims, methods and intended outcomes of the research.</p> <p>Participants will be provided with the opportunity to view published outputs from the research. Names and appropriate contact details of the researchers will also be made available.</p> |
| 9 | <p>Dissemination of Research</p> <p>Please provide a clear statement regarding what information has been provided to participants regarding dissemination of this research.</p> |
| | <p>The information sheet clearly notes that the analysis and findings of this research will be presented in a doctoral thesis. It also indicates that subsequent articles may be published in peer reviewed journals and at associated conferences. Participants will be informed that some quotes may be used (anonymously), where appropriate, in resources developed to support staff and HEIs to critique and develop their own practice around internationalisation.</p> |
| 10 | <p>Confidentiality</p> <p>Please provide a clear statement regarding what information has been provided to participants regarding confidentiality issues.</p> |
| | <p>All collected data will be kept confidential and only used for the purposes identified above. In any documents / material produced from this project, I endeavour to protect participants' identity. Names of participants will not be included, and every effort will be made to ensure that participants are not identifiable. Participants will be reminded to treat the discussion as confidential.</p> |

| | |
|----|---|
| | <p>Prior to the focus group participants will be requested not to reveal to any third party:</p> <ul style="list-style-type: none"> ▪ the identities of other participants outside of the data collection situation, ▪ the specifics of the dialogue that takes place. <p>All data, including audio recordings, will be kept securely for a period of 10 years after the completion of the project according to University guidelines, and then destroyed. Any analysis relating to audio data will use pseudonyms, to protect anonymity.</p> |
| 11 | <p>Ethical principles of professional bodies</p> <p>Where relevant professional bodies have published their own guidelines and principles, these must be followed and the current University principles interpreted and extended as necessary in this context. Please state which (if any) professional bodies' guidelines are being utilised.</p> |
| | <p>The British Educational Research Association (BERA), <i>Ethical Guidelines for Educational Research</i> http://www.bera.ac.uk/publications/Ethical%20Guidelines have been a source of guidance in the preparation of this research plan and ethical approval documentation.</p> |
| 12 | <p>Declarations:</p> <p>For all applicants, your signature below indicates that, to the best of your knowledge and belief, this research conforms to the ethical principles laid down by XXXXXXXX University and by the professional body specified in C.11 above.</p> <p>For supervisors of PGR students:</p> |

| | | | | |
|--|--|-----------------|---|------------|
| | As Director of Studies, your signature confirms that you believe this project is methodologically sound and conforms to university ethical procedures. | | | |
| | | Name(s) | Signature (electronic is acceptable) | Date |
| | Applicant | Pollyanna Magne | Pollyanna Magne | 10/06/2016 |
| | Other staff investigators: | | | |
| | Director of Studies (if applicant is a postgraduate research student): | Pete Kelly | | |

Completed Forms should be forwarded BY E-MAIL to xxxxxxxxx Secretary to the Faculty Research Ethics Committee no later than 2 weeks before the meeting date.

You will receive approval and/or feedback on your application within 2 weeks of the meeting date at which the committee discussed this application.

Appendix H. Semi-structured interview questions for academic staff

Interview questions for academic staff

The interviews will be semi-structured. Participants will be academic colleagues from each of the faculties (and where possible each school). Primary questions will be selected from the following list, and secondary Qs (included in each box below) may be utilised to encourage participants to develop answers, where necessary.

| | |
|---|---|
| 1 | If you worked or studied abroad where was this? |
| 2 | What brought you into HE? Has your view on this changed over time? What are your motivations now? |
| 3 | Can you tell me a bit about your role? |
| 4 | What would you like students to gain from university and your programme? |
| 5 | What main agendas in HE are you particularly aware of over the last five years? Which of these were most relevant to you? |
| 6 | The key agenda that I am particularly interested in is the internationalisation agenda. Could you tell me what this agenda means to you)? Can you give me some examples? |

| | |
|----|---|
| | <p>What are the aims behind these activities/this agenda?</p> <p>Why do you think these have been the main focus?</p> |
| 7 | <p>The [Case study institution] Compass was launched in 2016, it promotes the 'global and culturally competent citizen'.</p> <p>What do these terms mean?</p> <p>How is this facilitated? Can you give me some examples?</p> <p>Should it be part of general student experience or the taught curriculum?</p> |
| 8 | <p>What does intercultural education mean to you?</p> <p>Can you give me some examples of internationalisation or intercultural education within your school / faculty? (*Academic staff)</p> |
| 9 | <p>Has this been successful? How do you know? How is the success of implementation being monitored?</p> |
| 10 | <p>How might internationalisation also be inclusive of those students who will not or cannot travel?</p> <p>What might this include? Whose responsibility is it?</p> |
| 11 | <p>To what extent have recent world events affected the internationalisation agenda in HE? In what ways?</p> |
| 12 | <p>Can you tell me a bit about the strategy or model being used to implement internationalisation across the institution/your school? What</p> |

| | |
|----|--|
| | approaches have been used? Did you seek/use any support or training opportunities? |
| 13 | Has the [Case study institution] context had any specific bearing on the ways in which this agenda is handled? Particularly for local students? |
| 14 | How has the internationalisation agenda been received across the school / faculty? Can you give me examples of co-operation and examples of 'resistance'? |
| 15 | Is there anything else you would like to see supporting this particular facet of the internationalisation agenda? Have you considered drawing in expertise of TLS team or external developers? |
| 16 | Has this conversation had any impact on your thinking around internationalisation? If so what? |

Appendix I. Semi-structured questions for student focus groups

1. University documents suggest that when students graduate from university they should

- Be global citizens
- Be open to cultural encounter
- Have intercultural capabilities

Can you tell me what you think each of these terms mean?

2. To what extent do you think your university experience facilitates development of global citizenship, cultural encounter and intercultural capabilities?

a) Can you give me some examples within the curriculum?

b) Can you give me examples in your wider, social university experience?

3. To what extent do you think being global citizens, open to cultural encounter, or having intercultural capabilities are relevant to you as future graduates?

a) Please explain your answer

Appendix J: Email questions for Internationalisation module graduates

From: Pollyanna Magne

Sent: 07 September 2017 16:22

Subject: 5 Qs about internationalisation - invitation to respond

Dear Colleagues

I am undertaking a doctoral piece of research which seeks to explore the purposes of internationalisation in Higher Education; who they serve, and their limitations.

As you previously participated in the Internationalisation Negotiated Study Module on the PGCAP you are invited to respond to the following questions, via email, as part of this research. Participation in this research is entirely voluntary.

1. Have you done anything since the PGCAP Negotiated Study Module which relates to internationalisation? If yes, please give summary of developments.
 - If response to Q1 is 'no', go straight to Q3. If response is 'yes' please answer all remaining Qs.
2. What prompted you to facilitate those developments?
3. Did the Internationalisation NSM have any bearing on your thinking or subsequent action in relation to internationalisation? Please explain your response.
4. Have you been able to use your learning on the international module to influence the practice of other people in your team(s)? If yes, in what ways? If no, what are the barriers?
5. What strategies or approaches do you think could be used to enhance intercultural activity/understanding/curricula
 - a) in your discipline/subject and
 - b) across the wider institution?

If you agree to participate in this research, please complete the consent form (attached) and return it to me via email along with your responses to the five questions above by 13th October 2017.

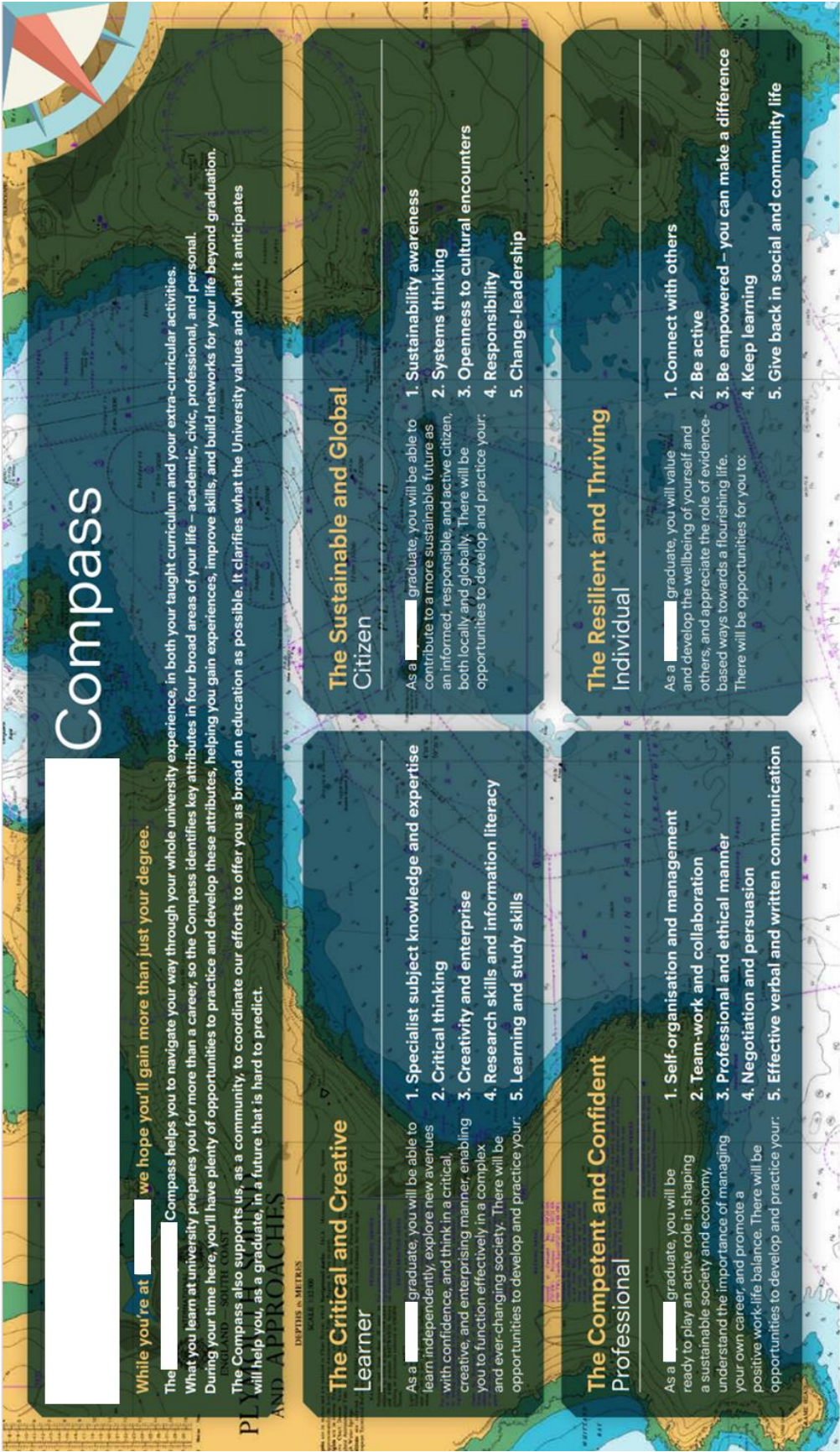
If you would prefer to answer these questions via recorded skype interview, do let me know and I will be in touch to set this up.

To find out more about this research please take a look at the attached information sheet and consent form.

With best wishes

Polly

Pollyanna Magne



Appendix L. Internationalisation strategy of case study institution

[Case Study Institution]

Internationalisation Strategy 2014-2020

Vision

This Strategy supports our University mission of advancing knowledge and transforming lives through education and research. Building on our previous Internationalisation Strategy 2009-2012, we aim to be a learning organisation enriched by the diverse experiences, values and cultures of our international students and staff. In broadening our view of the world, we will prepare our students to play their role as global citizens, and, as a University deeply rooted in our location – an anchor institution - have a positive impact on our City and region. As our network of global partnerships grows so the University's mission to transform lives will reach many new parts of the world.

Overarching Aim

To be global in our networks, opportunities and outlook.

Key Strategic Opportunities

Our Internationalisation Strategy is shaped and informed by the rapid globalisation and worldwide interconnectedness within which Higher Education operates. We consider internationalisation a core theme cross-cutting all of our activities and reflect it as such across all ambitions of our University Strategy 2020.

Our Internationalisation Strategy sets out four goals we will pursue to advance our internationalisation agenda. Within these are key strategic opportunities that we will seek to deliver:

- A commitment to developing international opportunities both 'at [Case study institution]' and across the world to create a truly connected and culturally responsive institution.

- A commitment to embed international themes, including sustainability and global citizenship, across all of our programme curricula, teaching, research and innovation.
- A commitment to offer all [Case study institution] University students opportunity to have an international experience – whether that be through travel or on the UK campus.
- A commitment to the quality and alignment with our mission and values of all existing and potential international activities over quantity and financial drivers.
- A focus on developing our international footprint through partnerships and/or student recruitment in key areas, specifically North America, Middle East and Far East.
- A recognition that world-class universities by their very nature are international in scope, reach and impact and that ensuring the highest quality of our international activities and connections is paramount.

Context

Our University Strategy 2020 has a number of key themes relating to internationalisation. This Strategy seeks to build on and develop those themes to set out the University's internationalisation strategy for the next 7 years.

Key Themes from Strategy 2020

- Developing excellent learning in partnership with our students. In particular offering a globally relevant and culturally rich experience by growing our global student body and encouraging all students to undertake curricula and extra-curricular activities with an international perspective
- Building on the world class research of the University and growing its research standing and impact internationally
- Fostering and promoting international opportunities for our students and staff through cross cultural events on our campuses; exchange and study abroad programmes and research and professional connections
- Taking the [Case study institution] University experience across the world expanding the delivery of our programmes and courses overseas

Relevance to You

Our Internationalisation Strategy will be relevant to you if you are:

Student - this Strategy is our commitment to developing a number of exciting and enriching ways to engage with the world through your studies. This includes the design and content of your programme, opportunities to collaborate with students from other parts of the world and opportunities to study abroad or to gain a [Case study institution] degree and student experience overseas.

Staff at the University - this Strategy reinforces our University commitment to initiatives which will enrich the student and staff experience from a global perspective and broaden our reputation and influence around the world.

Alumni - we want to keep in touch with you wherever you are in the world and will continue to support the establishment of groups and events to keep you in touch with the University and each other. We want to support the impact you are having on the world as leaders in and contributors to a global society.

Partner or Potential Partner - this Strategy sets out our commitment to sustaining and growing the depth and number of our global partnerships and sets out the key features we look for in partnership working.

Internationalisation Goals

Goal 1: Global student experience in partnership with our students

We will continue to develop programmes and study opportunities to deliver a student experience which provides our students with the international outlook, knowledge and skills to work in the global economy and to play their part as world citizens. We consider our student community to be by its very nature global, attracting students from across the world, whether from the UK, European Union or elsewhere in the world.

To achieve this goal we will work in partnership with the Students' Union and student community to:

- Ensure that international themes including sustainability and global citizenship are included in our curriculum whether the programmes are delivered in [Case study institution] or elsewhere in the world.

- Ensure our student experience is inclusive and meets the needs of students from all parts of the world.
- Include in our employability initiatives student employability around the world.
- Develop the [Case study institution] Global Citizen Charter capturing the international values and skills our students will need in the 21st century.
- Develop excellent support and advice services that support the varied needs of our global student body and enhance their experience with us.
- Sustain a range of high profile social and cultural activities reflecting the diverse staff and student groups at the University and where possible engage the City of [Case study institution] and xxxxxxxxxxxx region in these.
- Encourage students to engage in international volunteering opportunities.

Goal 2: Global Partnerships

We will increase and sustain a network of academic partnerships for the delivery of [Case study institution] University programmes across the world. The global partnerships will include overseas delivery of [Case study institution] programmes; opportunities for progression to study on the [Case study institution] campus; research collaborations including post graduate research students; and study abroad opportunities. We will also explore the opportunities for our global partnerships to support our University enterprise vision.

To achieve this goal we will:

- Ensure our global partnerships are primarily focussed on quality, financially sustainable and reputationally robust and phase out partnerships which do not meet the ambitions in this Strategy.
- Develop a three year rolling plan for identifying high priority parts of the world to focus partnership development for the University, matched to our academic strengths, with a particular emphasis for 2014-17 on North America and new emerging economies in the Far East and Middle East.
- Seek partners who share our University values and in particular our mission to transform lives.

- Seek partnerships which grow our global reputation and visibility as a world class University.
- Continue to develop and extend activities with our existing partners.
- Use technology to enable delivery of modules and programmes around the world (whether in partnership or from PU) initially piloting the use of technology in transnational education.
- Ensure our partnerships where our programmes of delivered overseas maintain the high academic standards expected by the University and share the values we hold for the student experience.
- Involve our Students' Union and the student body in [Case study institution] and overseas in our partnerships.
- Develop and identify a small number of strategic partnerships to form a *[Case study institution] Global Network*.
- Celebrate our global partnership network.
- Support and promote links to global corporations to enable graduate employment opportunities and the growth of our enterprise agenda.

Goal 3: Global reach

We will increase the diversity of our student body by seeking to attract international students from a wider range of countries.

To achieve this goal we will:

- Learn from and apply world best practice in the recruitment of international students to our University, always ensuring a friendly and welcoming experience.
- Develop and sustain a range of agent relationships and overseas offices which support our international recruitment activity.
- Develop programmes which meet the needs and aspirations of international students.
- Sustain student services and partnerships with external organisations which support international students as students and as part of the community of [Case study institution].
- Offer active scholarships and bursaries to international students of high merit.

- Recognise the challenges of studying in Higher Education in a second language and provide English preparation and support which enables our students to succeed.
- Develop networks and events which promote what the University, City and xxxxxxxxxxxx region has to offer.
- Work closely with partners in the UK for international student progression or entry to our programmes particularly our Navitas partner [Case study institution] University International College.
- Keep engaged with our overseas alumni.
- Use technologies to our best advantage in enabling international networking remotely and delivering accessible programmes around the world in creative and innovative ways.

Goal 4: Global Opportunities

We will open our University to the myriad of possibilities and opportunities afforded through a global exchange of ideas, values and experiences for both our students and our staff. To learn from others from different parts of the world, understand different cultures and ways of working, and share the [Case study institution] University experience with colleagues and peers across nations. Our aspiration is for all our students – undergraduate and postgraduate – to have opportunity for an international experience – whether overseas or through our own international activities on campus.

To achieve this goal we will:

- Support staff and student mobility schemes such as the International Student Exchange Programme (ISEP) and Erasmus Develop a range of student study abroad or exchange opportunities across the world.
- Develop a coherent range of short course/summer school opportunities, credit-bearing where appropriate, for our students to study overseas and for overseas students to study in [Case study institution].
- Provide support for staff and students studying or working overseas to ensure they are well prepared and safe.
- Provide training and development opportunities for all staff in the University to support the delivery of this Strategy and in particular to enable staff at the

University to deliver an inclusive student experience for all our students wherever they are from.

- Develop a small number of global programmes delivered across the [Case study institution] Global Network where students would spend several periods of study overseas as an integral part of the programme.
- Deliver robust recruitment and retention of international staff to the University, ensuring that we learn from and encourage adoption of their unique international perspectives into our activities.
- Reflect international influences through the physicality of our campus environments to reflect our increasingly global community within the context of our [Case study institution] location.

Measuring our Progress

Overall responsibility for implementation of the Internationalisation Strategy lies with the Dean of Academic Partnerships working in collaboration with colleagues and senior leaders across the University. We will monitor our progress in delivering against this strategy via the following indicators:

- % International student population on campus
- % international student population in country
- Income from international students
- % international staff population
- % UG and PG programmes offering international experience as part of curriculum
- % international students who would recommend PU as a place to study
- Income from international research funding
- Income from international partnerships (e.g. in-country provision)
- Outward mobility - Number and percentage of XX students on overseas exchange

Appendix M. NVIVO Categorised responses: content and encounter

Responses to, 'can you give me some examples of internationalisation within the curriculum?'

TRANSCRIPT 001 5 references coded [3.44% Coverage]

Reference 1 - 0.63% Coverage

it comes through possibly by the nature of the topics, so I teach 'operations management' for instance and 'supply chains' so we'll be talking about the theory and the practice, but if you're operating globally your supply chain there will be cultural considerations through that.

Reference 2 - 0.30% Coverage

introduction to business module' in our foundation year that explicitly deals with cultural differences and how that affects business.

Reference 3 - 0.37% Coverage

certain programmes that are very diverse and have good programme managers that will work on that to get different students from different countries working together.

Reference 4 - 0.65% Coverage

international management' and at the moment they have a mixture of home EU students, Chinese students and Brazilian students, so they're getting to work together in more drills and on projects, and actively being mixed up and from what I've heard from the programme lead really enjoying it

Reference 5 - 1.48% Coverage

all first year student who that are on general business programmes do a common core module that is about developing them as individuals, so it is about competencies and skills and future employability, so it's not about teaching a discipline specific subject, it's about developing them as individuals. So there will be a cultural piece in there, but it's perhaps not as explicit as it could be. But it's there in the first year, which is a good place for it to be, but I don't necessarily think that it's then reiterated throughout, so I would agree it needs to be more embedded where it can be, so you've got the odd explicit module that students have to do.

TRANSCRIPT 002 4 references coded [9.14% Coverage]

Reference 1 - 3.60% Coverage

within the programmes because the numbers are so small in terms of international students you wouldn't be able to tangibly say this is definitely something that's happening, so you've got the international students are working together with the home students towards a common goal. At times through grouping they are dare I say, forced to work together, and that brings an element of it, but quite often because of the size of the cohort they almost avoid it, so they feel more secure amongst their minority rather than join together and feel part of the same group. The only times when I've seen it working was when the international student was not that much of an international student anymore, so he or she had been through education for several years, we're talking about a final year student that started in the UK system probably during high school, so by now you'd struggle to identify the difference. In my experience I didn't quite see where you'd have on one side the home and international students completely segregated, and on the other side completely mixed, the grey doesn't quite seem to exist sufficient other than the times when it's almost forced.

Reference 2 - 3.12% Coverage

the beauty of technology is that we don't, in a typical scenario people are not involved, so the equipment tends to be somewhere and the interaction tends to be quite machine-based rather than human-based, so the furthest you could go in terms of interacting with humans would be via a report, there's very little consideration about face-to-face interaction or interpersonal skills. It's more to do with we've got a task and let's focus on the technical side of it. I realise this is probably quite different for other areas, but at least what I've witnessed in mine this is what it came down to, the only times I've seen glimpses of a different model was further into their career when the graduates are placed in a multinational team, quite regional geographically as well, and they have to work together and there might be certain differences between the way they view things, and the way they're being perceived by the other members, sometimes they agree or disagree, but there is a bit of negotiation there.

Reference 3 - 1.79% Coverage

other disciplines might rely more on interpersonal skills versus computing; computing tends to be a bit more, well it is a more technical area, rules are universal so when you have a certain goal to achieve you achieve it full stop. If we are to talk about business or law or humanities, the way you put your ideas forward would make a lot of difference, it will have a high impact, while in computing it's just the effectiveness of the solution, so it's quite objective and pragmatic, it doesn't have the nuance and the variations that you would encounter with a human I suppose.

Reference 4 - 0.62% Coverage

Some of them do go abroad; so just last year we had a student that was in The Netherlands or Belgium. They might be a bit more reluctant to go abroad but they would happily go if the opportunity comes,

TRANSCRIPT 003/004 1 reference coded [1.07% Coverage]

Reference 1 - 1.07% Coverage

here we have weekly seminars with people coming from all around the world and everyone is invited, all students, very, very few take the invitation seriously but we can't force them, but it's there and it's widely communicated.

TRANSCRIPT 006 5 references coded [9.42% Coverage]

Reference 1 - 1.60% Coverage

We spent a lot of time with our interprofessional engagement trying to help our students understand special care, elderly people, homeless, whatever, but because of being [case study institution] we don't really grasp the cultural thing at all. Training and working in London for years people didn't bat an eyelid, but down here we have had students who've been bullied and attacked for being of a different culture.

Reference 2 - 2.32% Coverage

They have three professionalism interviews a year, appraisals, and over the years we've grown it and [Sal] has come up with some absolutely terrific stuff, and some of that is equality and diversity, and commenting on any difficulties they've observed or had and reflecting, and then we get sent that a week before so we have a talking point. And it's very interesting when things come up cos they don't talk about their colleagues particularly, they talk about patients and things that have happened. We don't anything global at all, we stick with the curriculum laid down by the GDC

Reference 3 - 1.72% Coverage

Well again the skull bandits used to be a very European thing, alcohol intake, smoking, it's more general, it's not about particular cultures. [talks about Sinai] You because you go there, and I suppose if somebody went and worked somewhere they

would learn about the place they were going and what they're going to see. We teach our students to be enquirers and evidence-based, so they will go and look things up,

Reference 4 - 2.04% Coverage

we're not going to give them a lecture on people from particular countries, it's more about the need for different communication techniques so that they've got that in their armamentarium to deal with, because whether you're giving bad news to that person or that person, it doesn't matter where they come from what you have to recognise is they may feel differently about it, a woman may not want to be treated by a man, and so they understand and get all that, but it's very much the hidden curriculum I think.

Reference 5 - 1.74% Coverage

And when people go on the global and remote courses that fascinated me because actually the remote course in healthcare is not about other cultures, it's about working in difficult places but that's not global health or whatever, which is what it should be about is helping people to go back to their own countries and look at fluoridation, what are their needs and demands and what should they be doing when they go back there I suppose.

TRANSCRIPT 007 1 reference coded [4.66% Coverage]

Reference 1 - 4.66% Coverage

I do a first year module called 'team engineering', and what we have in this is the internationalisation agenda key to it because we're getting people who are those students, who have to design something like, like some of the designs they did last year was an over for a village in Africa, it was using the engineers without frontiers type thing, and we were engaging with the students to design things for an outside agency, so ovens and pump systems, so they had to use local materials and they had

to understand the local facilities and realise that you couldn't just turn on the electric because electricity was only on once a day is at all. So I think it gives them an appreciation of what's gone, and have a sense we're actually not so bad here, and that things out there could be a lot worse. I think there's a lot of images of quite negative related to people coming from Africa, migrants, and not realising that there is other things going on out there.

TRANSCRIPT 008 3 references coded [14.62% Coverage]

Reference 1 - 2.32% Coverage

Well we do have quite an active year abroad scheme; so it's not just about bringing international students here of course, we try to send our students elsewhere so they can do their second year in a HE institution in other places in the world. A lot of them try to go to North American institutions and they're quite easy to set up exchanges with because of the similarities in the degrees and things, or to other European or Australasia.

Reference 2 - 4.39% Coverage

There's quite a lot of cross-cultural within language, the psycho-linguistics area, in the child development bit, a lot of the evidence and information that we're teaching about involves looking at human behaviour and so there's a lot of cross-cultural research that they'll come across within the course. A lot of the research in psychology is often criticised for just being too UK-based because that's where the dominant universities are, and so they test their students and so there's awareness of the cultural issues being limiting in terms of the evidence-base there, so students get taught that in their research methods about being critical about the sampling and so on, and making assumptions from the populations you're drawing from. Whether or not they take that on board and see it in its abstract sense I don't know.

Reference 3 - 7.92% Coverage

Yes well in psycho-linguistics of course you've got to look at different languages and not just see English as the hallmark of how grammar works, and it's a rather strange language because of its history, so all of psycho-linguistics' evidence is based on different languages and what you can infer from it. And then there's the argument about Sapir-Whorf hypothesis about whether language can change your thought, or vice versa, so do you see the world in a different way just because you've been brought up in a different linguistic culture. Within child development there's different rearing practices and particular issues; Romanian orphanages is used as a key example of what happens when you have deprived upbringings and critical windows in development aren't populated with stimulating information and so on. That's not a very good intercultural thing but it lets you realise that things differ around the world, it's pretty narrow, just Romania and Ceausescu regimes and being nasty to children is not a very generalisable perhaps example of the world outside [this region]. Again in psycho-linguistics there's a lot of sign-language work that's based on deaf children from different parts of the world making up languages. In sustainability and the social psychology side there's material there on how different cultures interact with their environment depending on their economic models and so on. We encompass human behaviour, so you can't just say human behaviour by looking at your own group.

TRANSCRIPT 009 5 references coded [15.92% Coverage]

Reference 1 - 2.32% Coverage

I think for them it's about being aware of shakers and movers in their disciplines that come from outside the UK, and being familiar with their work. I think it's being exposed to the ideas that come from overseas; so one of the things we do in my discipline is Skype in speakers internationally into the classroom so students are exposed to these really high flying people whose names they might read so that they

own part of the agenda. So we Skyped a professor in Georgia who has very eminent status in our profession and the students were completely beside themselves. So I think it's making the wider world real to the ones who can't go out there, and very few of them do, but I like the thought that they own a piece of the international action, and that it's meaningful for them.

Reference 2 - 2.50% Coverage

For me it's for students to own a global perspective on their topic area, and because my students are primarily going to work in the health service the health service is a very localised thing, if you work in Xxxxxx they think looking towards [a town 30 miles away] is adventurous, and they're not interested in it because they have to make their books balance for their own tiny patch, and I think for local students that go on local placements and then end up working locally, that they could just absorb a local take or practice and it's not always the best, and I think they need to have a wider knowledge-base by which to judge what they see, because I think that makes them a better practitioner and will stand them better for their future careers, and that they'll look wide rather than looking just into the backyard and seeing what's scraping around there.

Reference 3 - 3.66% Coverage

This is one way you can benefit the single parent student that's at home; if it's a true exchange scheme one of the benefits for our students is not the two students that will go and spend three months in Holland, but it's also for the 58 students that have two students from Holland coming into their classroom. So I think that is one of the key things about Erasmus, because when the students are socialising and getting to know each other, they're getting know what happens in that discipline in Holland and beyond. And then our two lucky students that go to Holland are in a module where they're learning alongside Dutch, Bulgarian and German students in the medium of

English, they're lucky with that, but they're getting a very enriching experience which they then tell their peers about. So that for me that is great because what it can do for our students is confirm that what we're doing here is good so that they get a good benchmark, it's a statement of the value of the programme that people from overseas want to be participating in a [case study institution] programme, it shows that our programme is respected elsewhere, and it enables their eyes to look further than the confines of the [region]. So I think it's really a win / win thing.

Reference 4 - 6.57% Coverage

we've got some PBL settings, scenarios and assessment topics that will plunge them into exploring the meanings of working with people from different cultures and different ethnicities. So we've got one quite challenging case that we use with our second years, which is working with a child with a disability from a Romany community, and trying to engage working in that community with a child that's too big to carry around now. So it's just to get them to think about some of the issues, or working with people who are homeless, or with people with different spiritual values as PBL and assessment cases. We've got one assessment case, again for our second years that they do at the end of the years and they can choose one of four cases, but one of the cases is somebody with a significant mental health problem who is from a different ethnic background and that has played into his psychosis and led him to offend, so it's based in a forensic mental health environment, and the students have to come up with the evidence-base for working alongside this person's problems and give an articulation for that. But we've structured it so that he's a second generation member of his family so that there's lots of cultural issues between him and his parental values. So that's quite an interesting area that the students have to tackle. So we don't say we're going to give you a lecture on culture now, what we do is thread it all the way through our curriculum as a horizontal thread so that inevitably they're exposed to lots of different instances where we're talking aspects of cultural competence, and what that means for them, cos we want them to think through

what their culture is about and what that means, and again to help them look wider than their own experience. A lot of our students are very middle-class white women, so it's very interesting for them to think about how they would deal with some of these really nitty-gritty issues. And they also see it when they go on practice placement, and some of our students are horrified at what they see on placement because they've seen a certain genre of home, so they need to be able to think it through quickly and be intuitive about it, and that's what we would want.

Reference 5 - 0.87% Coverage

we have one placement down at the Start Project, which is student and refugees together project in XXXXXXXXXXXX, those students working with asylum seekers; we also get them to volunteer and lots of people will choose to do that in settings where they're working with a different sort of culture.

TRANSCRIPT 010 1 reference coded [1.66% Coverage]

Reference 1 - 1.66% Coverage

for example if you're teaching architecture I don't think it should be teaching about architecture in this country, it should be comparing it to other countries where architecture is very different, and giving them a broader view of how things are approached, how they're built, what the differences are, so they have something to compare it with. I think that could be integrated a lot more into a lot of subjects maybe rather than just looking at, whether it's marketing or whatever.

TRANSCRIPT 011 2 references coded [9.89% Coverage]

Reference 1 - 4.51% Coverage

For example, if you look at English, trying to make sure that you don't just have people teaching their pet Victorian English novels, that the students get a really wide-

ranging look at literature, which includes Latin American and Chinese and Japanese. In means that in something like geography where people talk about retailing, they're actually looking at the international dimensions of retailing as well as worrying about the distribution of supermarkets in South Yorkshire. For me I think it's most effective where the staff appreciate that is they have international students coming from Greece they shouldn't have a whole curriculum which is only relevant to the English context. So for example, one thing that I was keen to promote when I was a faculty Associate Dean was that the students could do their dissertations in their own country, or on materials that were relevant to them when they got home, and so in my own teaching I had a number of things where actually their scope for doing their project work enabled them to do stuff, whatever it was, in their own country of origin context, and that was geography. So that was saying to the people, if you're going to do something on flooding most UK students will do it on UK flooding, but if you've got Canadian students there's no reason why they shouldn't take the Canadian data and do it on that context, Chinese students the same. The difficulty you have, especially with environmental science students, is that, and the reason why staff run away from doing it, is they then want to refer to literature in a language which a person in a UK university cannot read, which is difficulty, but that doesn't mean to say we shouldn't let them do it.

Reference 2 - 5.38% Coverage

So my example is the time I taught the dental students the enterprise module; so that was a module for international masters dentistry students about how to set up a dental practice when they got home. So for example, just at the very basic level there's a session about how to find premises, what do you need, so they then went to the internet and spent two hours, so I said what's available in the town where you want it, how much is it going to cost, what are your criteria. And the criteria for the girls who were Greek was they wanted premises in the middle of town that was upstairs above a shop this sort of size. For the boys from one or two Arab countries,

they wanted a stand-alone single storey unit with plenty of car parking, probably next to a supermarket so they've got the car park, and of course it's got to have two doors and two waiting rooms, so you get your one dental thing in the middle. You should have seen the expression on the face of the girl from Ireland who was a bit further down the route, cos what she needs in small town Ireland, and actually once they're looking at pricing they're looking at completely different things, and the girl from Singapore wanted something between the eight and the twelfth floor of a tower block in downtown Singapore. Because you're then actually talk in about the general principle about how you buy a property, so then you'd ask them to go away and look at their different tax, it's completely different so it makes for very, very interesting feedback. But it also makes for very engaged teaching because they can absolutely see the point and they were doing a huge amount of stuff. Ask them how and where they're going to get their equipment from, so it didn't take long to pull together a big international list of where do you buy dental chairs, but actually you can't afford a new one. And suddenly the Irish girl is thinking I could get that from France on Ebay, but the lass from Singapore was saying I think we'd have to have a new one otherwise nobody's going to come.

TRANSCRIPT 012 4 references coded [14.70% Coverage]

Reference 1 - 4.67% Coverage

So for me as much as that is in education broadly, when it comes to medicine it really is interesting because I've been able to observe medicine in its practice in Asia, Africa and here. The Western biomedical approach is I feel reigning supreme at the moment because we have been really good not only at fine-tuning what we do, but also grabbing whatever is the essence of other forms of therapy which we then label as alternative or complimentary medicines. But in the process we have effectively killed them off, and I saw this with the eye treatment in Sri Lanka, which is spoken bad of sometimes by the Western medical professions, and it happens all over the world.

But the Nett result of all this is is we are increasingly putting all our eggs in one basket, and as we can see with the NHS those eggs and the capacity of the basket to hold them is no longer sufficient. Now the importance of intercultural and intercultural awareness and focus is that we begin to recognise that there are other ways of doing things, and that there are other values that may drive the people to seek assistance, that their priorities may not be what we expect them to be based on our own experience. And this means that not only from one point there will be opportunities to learn of new ways of doing things, but there is also the challenge of us learning to do things differently in order to meet the needs of people who believe in us. So especially in medicine, intercultural awareness is key if we are to understand how we are going to continue to live in a world that is getting progressively smaller, more populated, and where climate change is a real problem, where everything will ultimately be linked to health.

Reference 2 - 1.74% Coverage

One, by taking a holistic approach whereby we don't ring fence the subject of medicine to a clinical science, but rather that it is a part of health, which is all encompassing, so to broaden the horizons of what we seek to learn. But also in the process of doing that, to give the students an opportunity to express their own opinions about what they're learning, it's not just what they learn but it's also how they learn, and their relevance to themselves as an individual and as representatives of the community. When we seek to do that and say what do you think about this and how does that sit with your values, your belief systems,

Reference 3 - 2.72% Coverage

look at ways to facilitate the expression of individuality and that leads to, for instance we have debates in things like euthanasia, how is it acceptable, and then we begin to see the different belief systems, different religious approaches; to some where this is

the one and only life euthanasia might come across quite differently to those who think it is just one of a series of reincarnations. So it leads to beautiful ways of looking at things, and in the process not only are we learning more about the topic, but we are gathering the tools to look at anything from multiple angles, it's not something that comes to us naturally, we are born with two eyes and those two eyes have one unique perspective, and almost always we see what we see we believe. But when we begin to understand that others will see the same thing from a different point of view we begin to question our own assumptions, and that is so important, especially in medicine to question our limitations and assumptions.

Reference 4 - 5.56% Coverage

one could be when it comes to organ donation, which to me represents a huge step of recognising the need for others to live whereby you actually sign a part of your body to somebody else, and I'm talking of cadaveric donations, not necessarily live donations here. But it's something that requires us to engage with many concepts such as death, the fact that we are going to die, what happens to our body, what is acceptable and so on, and different people due their belief systems sometimes are led to look at it from different ways; some religions require the whole body to be cremated not buried. So when we take the fact that we are bound by certain belief systems and then we see the need, it is entirely compatible for someone to feel this is a good thing but I can't do it, and for somebody else to come to recognise yes I see your point, and in other words saying yes it may be fine for you to accept an organ but not to donate one because that is the religious system you belong to. Now if we were not in a position to facilitate that discussion, all this leads to is rumblings that then build barriers, it's okay for you to do this but not that and so on. But when we promote this we begin to understand the beauty of this kind of connection whereby we begin to realise that we can agree to disagree on things and that it doesn't make us enemies of one another. What we turn that to what a medical student will face as a practitioner, often what we see as the most sensible most effective way is not what

the patient wants in prioritising their treatment plans and that may lead to frustration, especially when the resources are limited and may lead to how come you want this when everybody else is happy with the other thing. And then to some extent it leads to victim blaming whereby we blame the people for their opinions that are informed by their society connections. There have been so many occasions where I've thumped my fist and said what a wonderful thing, this is exactly why this should happen, it happens so often,

TRANSCRIPT 013 3 references coded [5.47% Coverage]

Reference 1 - 2.51% Coverage

Not very much, I think some of it might be hidden. So I'll go back to my point about pedagogy, because if people are using it in the right sense, so you're teaching economics or accounting, tourism and hospitality, if you group diverse people and you make a virtue of diversity and you make a focus on diversity and learning from each other, then you're kind of doing it anyway, or you're giving an opportunity. And then if you've got a teeny weeny bit of reflection, what was it like working in the group, not just the exchange of content, so they might be talking about approaches to tourism in different countries, but then how was the actual working together, ooh he sat in the corner and didn't say very much, he asked a lot of questions, she dominated, analysing those things so that they're not a problem but they're focus of interest, so everything that could be a barrier actually becomes material.

Reference 2 - 0.85% Coverage

In accounting [Rumbi] takes students to the Eden Project and she takes them in groups, and she says when she takes them on the coach everybody's sitting in the clique groups, they then do all kinds of problem-solving and activities in diverse groups, and when they come back they're all talking to each other,

Reference 3 - 2.11% Coverage

It was banker and discussion and I tried, although it didn't work so successfully so I think I need to point it up, I actually got two ladies, one who was born in Kenya and was a nurse, and one who was a midwife in Australia, Saudi and various other places, and I brought them in, but I think we should have made more of it but we didn't have the time, because really banker needs to be longer, and ideally a whole day where you've got that and a bit of talk about cultures and then maybe a little talk of theory, and then a lot of in-depth work about how you would apply it in your area, the area of child nursing etc. But the restrictions were that I had to deal with whole cohort in one day, and two and half hours in the morning and the same in the afternoon.

TRANSCRIPT 014 4 references coded [6.60% Coverage]

Reference 1 - 0.49% Coverage

We have got an extremely wide offer of international world history modules to encourage them to think about history everywhere.

Reference 2 - 2.09% Coverage

We have a focus on Asia. So I have a colleague who teaches China and Japan, I've got another colleague who teaches India, and I myself teach German and Japanese history. So it just happened that we acquired a world history specialism. We've got a second year module on middle kingdoms, which is 18th, 19th century middle China and Japan, and then in their third year, they can either do 19th or early 20th century or post-war Japan and there is a variety of modules on India as well. A big American specialism as well, I should not forget that.

Reference 3 - 2.82% Coverage

We have some 20th Century European modules. Basically it is early history or early modern history. If they are doing modern history they probably will end up doing some world history. The other ones are the early modern ones, that is slightly more difficult when we talk about internationalisation. But the modules that they are doing, although a lot of them are about British Early Modern History, we've also got some European early modern history in there too. There are aspects of American early modern history. So it might very well prompt them into areas to study to look at, perhaps pursue a post-graduate degree on this particular early modern. Or go on an exchange with universities that has a focus on early modern history.

Reference 4 - 1.20% Coverage

We stress transferrable skills. So there are a great number of skills that they learn especially in terms of communication, presentations skills, time management skills, all sort of skills that apply to a wide variety of situations which I think would make them more competent to work in an international area.

TRANSCRIPT 015 4 references coded [11.62% Coverage]

Reference 1 - 6.06% Coverage

I taught the environment science students environmental law, and probably for the first 10 years I taught them UK environmental law, stuff I knew, stuff that was teaching our students about. And of course law is a peculiarly jurisdictional subject, it's a peculiarly national subject in its nature. John Bull began to recruit large numbers of Hong Kong Chinese students and it just struck me that there were two big teaching challenges that that presented; one was a linguistic one, law is essentially a discipline we plays on the subtle meaning of words, and that's an extremely testing thing to ask somebody whose second language is English to engage with. And the other was really a much more substantial challenge, which was why the hell would they be interested in UK environmental law anyway, what possible relevance has that got to Hong Kong.

And so I began in teaching terms, and informed by spending a year teaching in the States, I began to develop a package of materials that wasn't about UK environmental law, it was about environmental law as a subject, which began to pull on US stuff, on some Indian environmental law, on EU law, UK law as well, and some New Zealand stuff, so it began to be what lawyers would call comparative law. So that really began to change the way that I thought about international themes in the curriculum.

Reference 2 - 2.24% Coverage

there are some very different legal cultures that you have to be aware of, but which I mean the way in which what lawyers would call jurisprudence works, the way that legal thinking takes place is not a common system around the world, it's highly variable, and so if you're going to teach comparative law then you have to be aware of the different traditions that legal systems have. So it was interesting to do and transformed a lot of my undergraduate teaching, particularly to non-law students.

Reference 3 - 1.39% Coverage

One is around sustainability, and the other is around climate change. For me both of those issues ultimately are about values and citizenship, and both I think really raise in substantive terms those challenges of whether you look at the world in terms of your patch, whether you look at the world as a thing.

Reference 4 - 1.93% Coverage

so I think this is about interventions. So this can be anything from building awareness of the issue and of internationalisation and dealing with a very mixed group of students in the kind of work that you can your team do with staff, to designing assessments in particular ways that mean that you are avoiding particular nationality groups of ethnic groups working together, and that deliberately you are mixing groups together.

TRANSCRIPT 016 3 references coded [9.67% Coverage]

Reference 1 - 3.25% Coverage

one we've actually just put together a brand new course called 'environmental management', as a pose to 'environmental science', and that's because we recognise that those titles mean different things for a lot of the students, particularly from Hong Kong and China, and the programme is built around the sorts of examples which they can take back to their home countries and that we think will lead into employment there. Now those programmes were designed specifically with overseas students in mind, UK student can still do them, but instead of the other way round this is an international programme which UK students can do, so we're quite excited about that. The other thing we've done is reintroduce modules that were dropped at one time because we recognised they were actually very attractive to overseas students. One example is we've brought in some more aspects of eco-tourism, which is an area that is developing in those countries and we see the relevance of that, whereas before it was tending to get squeezed out.

Reference 2 - 2.98% Coverage

For example, in the areas that do it well in my view, there's always a specific part of the induction programme which is geared towards overseas students. Now it may be if they're going into the first year you can have an induction week, a period of time to do that, but if they're coming into years two and three you still need that induction period, and we put a lot of time into getting that right, so we go right back to all the basic structure of the university, what's expected in terms of assessments, how the programme works, we spend a lot of time talking about our interpretation of plagiarism, and the fact that in our culture they can ask questions, and we would expect them to ask questions and to challenge and all those sorts of things, and we've got some people who are very good at giving those sessions, and I try and get

the staff in other schools to talk to them, and to share the materials they've developed to support that.

Reference 3 - 3.44% Coverage

Because quite a few of our international students actually come into the final year, and it's project year, so the project is a vehicle for doing that as well. So if they want to come up with their own project idea, and many of them do, based on fieldwork in their own countries then we'd really welcome that. And even if our students want to go overseas and work on a project, as long as we can tick all the health and safety boxes, again we'll embrace that as well. And then we have a conference where they stand up and give little presentations, so they share those experiences of what they've done, and that's another example of where some of the Chinese projects really stand out because they've come up with some really great ideas, they've come up to places that are completely alien to our standards, and they discuss issues which are way beyond what we consider the norm in terms of environmental problems, in terms of air and water pollution, that stuff, and they really do open up a dialogue with both groups of students, so the projects are a really good vehicle for doing that.

TRANSCRIPT 017 5 references coded [10.30% Coverage]

Reference 1 - 2.57% Coverage

this ability to speak up rather than just to respect authority to the limit where you're crashing aeroplanes because you don't want to question the, that's not effective. You see it in groupwork, particularly with the Far Eastern students, they will respect what somebody said even if it's wrong, if that person is of the right authority they will respect them. And as they start to break away from that they're almost emancipated from all this cultural weight and pressure that's on them, you seem them thinking we can do this and that, and some people would say you're getting them to think like Europeans and that's not necessarily a good thing, but in the same way as thinking

about maths, we learn from other cultures some of the ways of thinking about problem-solving, and taking away that absolute authority and freeing yourself to think outside the box is something I think is very helpful.

Reference 2 - 0.35% Coverage

We do a conference in the final year, and it's one or two days and the students present their paper based on their thesis,

Reference 3 - 2.21% Coverage

for example we look at satellite systems, and it would be very easy to look at GPS because that's what everybody knows, American system and look at that in more detail, but we pay equal time to that Russian system, Chinese system, European system and Japanese system and so on, and so the teaching is international in that sense, so it's quite nice, you have a group of students and then there'll usually be someone from Russia or China or India or Japan, and you're talking about their system and they're amazed because they think you'd talk about GPS and Galileo, and this breaks down those barriers, so that's one way within the programme, the content, so if you set yourself up as a global player is to think globally, and the rest of it just sort of happens I think.

Reference 4 - 0.62% Coverage

if you're working in shipping you're dealing with people from all over the world generally, companies from all over the world, you're moving goods from one side of the world to the other, and it just is international.

Reference 5 - 4.55% Coverage

reflective practice for example, so we're still quite big on that, but I really see the value of it, and the European, the UK students hate it, the overseas students aren't

very good at it when they come because they tend to be quite limited, but when they finally get to it you can see they do fantastically well with it, and eventually some of the UK students get there, they still don't like it, but it's really strange because their thoughts and opinions have just not been important in many cultures, it's what the book says, and actually what do you do when there's no books. We make videos of some of the overseas students and some of them are so, so complimentary about, some of the Turkish girls saying this is absolutely fabulous, we've come here and it's completely free, you push us into these uncomfortable positions and we have to solve problems, we're learning so much, it's so different from the nine to five teaching that they've had in their country. And yet on the other side of things you've got the Italian students saying I don't like this, where are all the lessons, and so you've got this complete mix, and so you have to be versatile in trying to explain the rationale. You may think you've clearly explained it to these students as a group, but actually a lot of that has just passed over them, and so you've got to make sure you come back to it and address this in the module feedback as individuals and say this is why we're doing this, look how far you've come, and sometimes there just isn't that realisation. You can't keep all the people happy all the time.

TRANSCRIPT 018 3 references coded [4.45% Coverage]

Reference 1 - 2.04% Coverage

there's a quote that a Quaker made 'if we look for peace in our individual relationships then we will deal with all the peace in the world.' I think that's the sentiment of it. So international, intercultural for me can be the faiths, and also the agnostics and the atheists. I'll come to the animal welfare in research as a focus as how I think of this. I was trying to think about the faiths, thinking about different world views and faiths, including agnosticism and atheism, also the gender aspects, the social and the economic. All those differences which given where a student might be in 10 or 20 years time. Will they be working for the UN? Will they be working for a

company that makes bullets or landmines? Will they be working for a multinational drug company and not sure whether it should be selling cheap drugs into the Sudan? All of these life experiences in HE seem to reflect that

Reference 2 - 1.33% Coverage

a stage 1 module which has been created at my suggestion, is about ethics in biology, and truth and trying to create, through this particular learning experience, that the fundamental thing that we have to do in science is observe accurately and record honestly. No matter what the boss says, or the bosses boss says. And for people who come from a very hierarchical culture, so again a theoretical scenario, but if the head of the department in a Hindu university says, 'that is the right result', how would an ethical young scientist actually say when the data read something else?

Reference 3 - 1.08% Coverage

The can make sure you bring in overseas speakers. If you are willing to pay for them, you could fly somebody in from another country to be part of your teaching team. These are a bit random, but you could insist in my field of work, that in assessed pieces of work you must always give a non-UK example of where that particular principle was applied, or how it could be applied. And I think you would get the majority of British students would get a taste of 'the other'.

TRANSCRIPT 019 5 references coded [8.31% Coverage]

Reference 1 - 1.90% Coverage

'surely if you learn a new language you are already in that process to have an intercultural competence?' Danielle explained to me, 'yes, but it's different. Learning a language to be a linguist is different from understanding the cultural part.' I said, 'surely you want to learn the language properly you want to understand the culture. These go hand in hand together.' And then I was looking at the curriculum of the

tourism programmes. I can see the international programmes, like international tourism, international hospitality, and international events management. They have explicitly addressed intercultural competence because they have a language element and also a cultural element.

Reference 2 - 1.35% Coverage

So you need a language, French or Spanish or German. And then you have an intercultural communication in year one which is cross-cultural communication in general, not just French or Spanish contexts. In year two they have a focus cultural understanding of Spain and France. And in year three you choose one to focus on. So they have very clear structure in our international tourism management, international events management. I think international business have a similar structure as well.

Reference 3 - 2.26% Coverage

I have done a guest session for them. I was talking about Chinese culture and communication – what to do, what not to do and all this sort of thing to year one students. And then Steve Butts, American he talked specifically about what Americans do, and we sometime do a double-act. People think American and Chinese are so different, but in reality there are a lot of similarities, and so we would do a double act.

So we give a case study of key destinations in the world. The Hofstead model has been used to structure it. Then they choose the examples from different countries to help students understand things. In year two you learn the French or Spanish, and then you learn the French or Spanish culture, and then you have a field trip to those countries to experience it yourself, and then you need to do an assessment.

Reference 4 - 1.75% Coverage

Introduce the real experience with possibly in a session asking an international person to give their personal experience. Or you could have a placement student who has been abroad, for example a student who has been in China for a year, and his pre and after experience. That give you a clear understanding of his transformation. And I think examples are less convincing than the real person to talk. And given that technology is so convenient you could have professors and the business people on the other side of the planet give you a talk on a subject, which before was impossible. Now everything is possible because of technology now.

Reference 5 - 1.05% Coverage

I will give an example. I will take my master students to Portugal in March. We will visit Porto and Viella do Castella. And we will meet the professional people and academics there and the students will do an assessment about how those destinations manage in a sustainable way. So that is a clear example that internationalisation is addressed at a teaching and also assessment level.

Appendix N. NVIVO Categorised responses: Groupwork

<Files\\Interviews\\INT002BG TRANSCRIPT> - § 2 references coded [3.09% Coverage]

Reference 1 - 1.85% Coverage

To be honest I'm looking at speaking to some of my colleagues that do groupwork, I don't know if it's natural or not but the moment they start establishing the groups, as they mingle home and international students, I don't know if that's natural forced interaction, but that would happen with sufficient numbers. If we had only three students from country A and two students from country B, unless they're in a certain position and they're very good, and they're wanted by everyone, they will tend to organise themselves in their individual groups rather than risk going outside of their comfort area.

Reference 2 - 1.24% Coverage

I think the home students are missing a trick and they could be benefitting as well in the sense they could be working as part of a multinational team, and that could help them later on, so in their first employment should they be as a part of an international team, oh I don't know quite how to deal with people area X or Y because I've never dealt with them. So I just hope they'll follow my lead.

<Files\\Interviews\\INT006GJ TRANSCRIPT> - § 2 references coded [7.47% Coverage]

Reference 1 - 5.76% Coverage

So with the midwives and nursing we speed dating marketplace thing, and we're doing some for one of my modules, and we're thinking of doing one for the whole university and we've all got a will but no way because...

Polly

What's the aim of this speed dating?

INT006GJ

To give everyone an opportunity to talk to everybody and everything, so this is more about different students, so there'll be dieticians talking to other healthcare professionals talking to nurses, dentists, medics.

Polly

And how does it work?

INT006GJ

They have things to focus on, it's very much like a workbook and they have to go and look at the stands and then answer certain questions and then the students are there to help them and they're all inter-reacting. But because that is like a minefield trying to get everyone involved, the nursing and midwifery and dentistry works brilliantly, you start bringing other people in. So again with some of this internationalisation, the cultural stuff, the other groups, there isn't a will because if our students don't feel that it's of value that's our fault, we should make sure it's valuable. But if it ain't something they're assessed on, and I've found that with all the other healthcare professionals when we've been planning these, oh your lot have to do it as a module, ours don't, it's a choice thing, they probably won't bother, it's frustrating, but I do feel [case study insitution] is not a multicultural university.

Reference 2 - 1.71% Coverage

Probably not because I'm not sure how we'd introduce anything; we could have different groups of students explaining to others what they believe in, why they believe, whatever, but I'm not sure how infused the students would actually be, some of the groups do stick together actually, still very friendly, they work together, but socially they will tend, when they go into flats together they have to have three different fridges.

Reference 1 - 3.03% Coverage

The other angle that has changed in the last 30 years is the number of students coming from any one area has increased dramatically; so at one time Chinese students were very well integrated and socialised into the year groups because there were very few of them and they had to talk English. Now if I look at the students coming from Korea in a big old-fashioned red brick university there are enough for them to live together and to converse in Korean, except when they're in class. And the generic Chinese, and those have sub-groups within them, and people should never call them generically Chinese because the Malay group, the Hong Kong group, Singaporean group, there will actually be sub-groups within them. Once there are I think more than a 1,000 students across the institution, once there's 2,000, 3,000 students, they absolutely live together, cook together, talk together, and the Chinese government is quite right when it complains that their students come back from their three years doing a degree in English, speaking English less well than they did before they went because mostly they have been talking to other Chinese students.

Reference 2 - 2.14% Coverage

There's an issue sometimes with people allowing groups to form themselves, and that can actually be fine but sometimes you need to force it. There's also a question in class about whether you have different standards for different groups of students; so when I've got students doing presentations, students doing presentations in other languages I often let go early and go that's really good. I get a student who's been with me for three years and who is sloppily doing it and they'll get stopped all the way through and they say you didn't tell them off, well they're from Greece and they're a second language. It's important sometimes to show you have different standards for different groups of people, and quite a lot of people don't think you should do that, so differential support is quite interesting.

Reference 3 - 0.77% Coverage

The other thing that bedevils this is that most things do well when you can implement something university-wide, but of course what happens is some disciplines have a very tiny number of international students, or none, and then you get to business with management and you get a huge number.

Reference 4 - 1.31% Coverage

So I don't think the international students need picking out as people who need specialist treatment, I think there are a series of groups that need different forms of support and that in designing classes and assessments and assignments you need to be thinking about them at the same time. So inclusive assessment by definition should handle some of these things, but there's a whole piece of thinking to be done about what inclusive learning and assessment means for the international students.

Reference 5 - 5.40% Coverage

So my example is the time I taught the dental students the enterprise module; so that was a module for international masters dentistry students about how to set up a dental practice when they got home. So for example, just at the very basic level there's a session about how to find premises, what do you need, so they then went to the internet and spent two hours, so I said what's available in the town where you want it, how much is it going to cost, what are your criteria. And the criteria for the girls who were Greek was they wanted premises in the middle of town that was upstairs above a shop this sort of size. For the boys from one or two Arab countries, they wanted a stand-alone single storey unit with plenty of car parking, probably next to a supermarket so they've got the car park, and of course it's got to have two doors and two waiting rooms, so you get your one dental thing in the middle. You should have seen the expression on the face of the girl from Ireland who was a bit further

down the route, cos what she needs in small town Ireland, and actually once they're looking at pricing they're looking at completely different things, and the girl from Singapore wanted something between the eight and the twelfth floor of a tower block in downtown Singapore. Because you're then actually talk in about the general principle about how you buy a property, so then you'd ask them to go away and look at their different tax, it's completely different so it makes for very, very interesting feedback. But it also makes for very engaged teaching because they can absolutely see the point and they were doing a huge amount of stuff. Ask them how and where they're going to get their equipment from, so it didn't take long to pull together a big international list of where do you buy dental chairs, but actually you can't afford a new one. And suddenly the Irish girl is thinking I could get that from France on Ebay, but the lass from Singapore was saying I think we'd have to have a new one otherwise nobody's going to come.

<Files\\Interviews\\INT013RL TRANSCRIPT> - § 3 references coded [15.50% Coverage]

Reference 1 - 6.87% Coverage

So the global challenge; I thought it would be really good to do something which raises awareness, particularly for home students, of all kinds of global issues like intercultural communication, sustainability issues, working abroad, and I thought there were probably lots of opportunities within the university, so it would be a bit like the [case study insitution] award where you gain an award, you have to do a certain amount, and I developed a structure and there were different levels so you could get a certificate called enquirer, explorer, expert, to cater for different levels of expertise or interest. In the end we decided to run it as a weeklong programme, and I also wanted it to be yearlong but that really didn't work, and people seemed to have very little time. The weeklong one though was a ball, and the first time I ran it was absolutely fantastic, people loved it, we got fantastic feedback, they said it was the

best thing they'd ever done. I'm quite an intense person so it was quite an intense course, we had quite a lot of funding and loads of dish from [Dave] I think he actually put about 12,000 in my direction. At that time I was part-time so I was paid for preparing it and the teaching on it, so quite a bit of it went to me, a lot went on materials, I also put them in really diverse groups, and we gave them lunch the first day, after that they had £70 and had to prepare lunch for everyone. So they had these real challenges and although that was a real challenge, especially for the people who had to do it on the Tuesday, they loved it. It was quite a mixed group; the first person who turned up the first day was a very English boy who was a little bit odd and shy, and he came half an hour early and we were laying out the room, and then he told me later on in the week I've never been in a room with so many international people, he had no contact with international people but he was an exception. The other home students had had a bit of contact, but we also had Russian, Portuguese, Chinese, Indian, it was the most amazing group and they all worked together well, but it was kind of preaching to the converted, or taking those who had already taken one step a bit further, except for this boy and he really wanted to do it and he was very good-hearted and he spent the entire summer after that volunteering at Start, cos he was a law student, and working with refugees. So I think for him it was a real change, for the others it was a bit further on the pat.

Reference 2 - 5.57% Coverage

So I'll go back to my point about pedagogy, because if people are using it in the right sense, so you're teaching economics or accounting, tourism and hospitality, if you group diverse people and you make a virtue of diversity and you make a focus on diversity and learning from each other, then you're kind of doing it anyway, or you're giving an opportunity. And then if you've got a teeny weeny bit of reflection, what was it like working in the group, not just the exchange of content, so they might be talking about approaches to tourism in different countries, but then how was the actual working together, ooh he sat in the corner and didn't say very much, he asked

a lot of questions, she dominated, analysing those things so that they're not a problem but they're focus of interest, so everything that could be a barrier actually becomes material. In accounting [Rumbi] takes students to the Eden Project and she takes them in groups, and she says when she takes them on the coach everybody's sitting in the clique groups, they then do all kinds of problem-solving and activities in diverse groups, and when they come back they're all talking to each other, so [Rumbi] would be a good person to talk to. And she and I are going to try and capture, with some quick and dirty research; I'm doing some research into group working and interventions, and the intervention is actually forums, but I'm trying very hard to see if I can drag the ethics permission sideways to cover a different module and a different intervention, if I can't then we'll have to put in a new ethics application. And so we will gather data from the next trip in about two weeks time, but we won't be able to do anything with it officially. So I'm interested in making an intervention, this doesn't happen naturally very, very obviously, birds of a feather flock together, people are much more comfortable in their own groups, they've got more in common with people just like them, and it reinforces their self-esteem and self-image.

Reference 3 - 3.06% Coverage

I remember going to a workshop on diversity and I was quite struck by a colleagues from tourism and hospitality, because I was talking about putting people in mixed groups, and deliberately doing that, and I have asked students on many occasions and my experience has been that they have been very positive about it and they quite like relinquishing control, it's not something they have the maturity or capacity to do themselves. But this lecturer said oh no they like being together, I don't think you should separate them up, they should stay in their national groups. And I think that's a misconception, I think they want that permission; when I go into my classes they're all sitting down in groups and I say all the Chinese people are together and all the Spanish, I'm sorry but I'd like you to go and work with somebody from a different cultural and linguistic background, and they do but I have to tell them, and it takes at

least two or three months before they think I'd better go and move. But I honestly think they need to be given that permission to do it and they had fed back to me positively.

<Files\\Interviews\\INT015SP TRANSCRIPT> - § 2 references coded [7.38% Coverage]

Reference 1 - 4.80% Coverage

My experience is only partly, so I think some intervention that enables those delivering that curriculum to get the very best out of the diversity of the student body means that your return on that diversity can be increased substantially. So the thing that I think causes most concern is effective ghettorisation of groups of international students, particularly where you've got a dominant culture, and that dominant culture then coalesces and doesn't mix. And you can understand completely how that happens, and I know of instances where that has happened in the business school where you've got large numbers of students, and I think that's a lost opportunity. And incidentally the evidence that I've seen is that it's not very satisfactory for the international students either because besides getting your degree, and improving their own English, a key aim is getting friends from other cultures for many international students, and if they end up in a gang then I think that undermines that. So I think some intervention can make a big difference to doing that.

Reference 2 - 2.57% Coverage

Yes certainly, so I think this is about interventions. So this can be anything from building awareness of the issue and of internationalisation and dealing with a very mixed group of students in the kind of work that you can your team do with staff, to designing assessments in particular ways that mean that you are avoiding particular nationality groups of ethnic groups working together, and that deliberately you are mixing groups together. So yeah I think there are things you can do that just improve the chance of us getting the best of the diversity that we've got

Reference 1 - 1.86% Coverage

they're in an environment which is going to be difficult to mirror again, they're mixing with students from not only all over the country, but all over world, with different ideas, outlooks, perspectives, views, and they bring different cultural perceptions to the sort of things that we discuss. So particularly in the environmental science programme that's really important, and they suddenly realise that the group of students sitting next to them don't see things in exactly the same way and things aren't black and white. And it's that which I really enjoy developing and bringing out.

Reference 2 - 1.46% Coverage

The programme can provide the vehicle for doing it, but ultimately it's down to the individual member of staff who's taking that session because they can either nurture it so that it comes out in the discussion, or allow it to be cut off very quickly, because many of the international students are not keen to push themselves forward, and if you've got a lot of other students jumping in they won't do it, so you've got to create the opportunity within the session.

Reference 3 - 1.74% Coverage

One of the approaches I use you get to know the students in the group, some of them don't like you asking them directly because they're put on the spot, others don't mind so much, so I always go to them, get them talking and then you can ask the others if they agree, and normally they come up with some really valid points as a topic for discussion for the whole group, so you spend some time talking about the thing that they've raised and then that leads in to other things, most times it works and it will flow and other people will pick up on it.

Reference 4 - 4.08% Coverage

I actually did a survey some time ago with the third year environmental science students, and we one of the international students on their perceptions of arriving here, and we did a separate one, trying to keep it short, on the UK students perceptions of having international students in the group. And the feedback was very positive, most of them recognised that they brought a different dimension, they did suggest that given a chance the international students would always work with each other rather than mix, so if anything they were arguing for more integration rather than less, but they certainly valued the experience which those students brought to the discussion. And I think part of that reason was that they recognised that the work of many students is far in advance of their own and they were getting high marks, and they were producing really good pieces of work, and even thought they might not have chatted to them as individuals, when they stood up and gave a presentation their English was actually very good and the level of content in their material was far superior to their own, so they suddenly realised there was an advantage in working with them, and so attitudes changed. So from that point of view within the classroom I think all students get some value from it.

Reference 5 - 1.97% Coverage

And then we have a conference where they stand up and give little presentations, so they share those experiences of what they've done, and that's another example of where some of the Chinese projects really stand out because they've come up with some really great ideas, they've come up to places that are completely alien to our standards, and they discuss issues which are way beyond what we consider the norm in terms of environmental problems, in terms of air and water pollution, that stuff, and they really do open up a dialogue with both groups of students, so the projects are a really good vehicle for doing that.

<Files\\Interviews\\INT017TC TRANSCRIPT> - § 4 references coded [12.41% Coverage]

Reference 1 - 3.32% Coverage

I think we are fortunate that we have a number of overseas students, cos it cuts two ways because the cultural competency is not just for UK students but it's for overseas students understanding how the English think and work, and so this straightforwardness, this ability to speak up rather than just to respect authority to the limit where you're crashing aeroplanes because you don't want to question the, that's not effective. You see it in groupwork, particularly with the Far Eastern students, they will respect what somebody said even if it's wrong, if that person is of the right authority they will respect them. And as they start to break away from that they're almost emancipated from all this cultural weight and pressure that's on them, you seem them thinking we can do this and that, and some people would say you're getting them to think like Europeans and that's not necessarily a good thing, but in the same way as thinking about maths, we learn from other cultures some of the ways of thinking about problem-solving, and taking away that absolute authority and freeing yourself to think outside the box is something I think is very helpful.

Reference 2 - 5.16% Coverage

you've spoken about examples whereby it can change people's thinking, particularly for your international audience coming here, but also that it can be a benefit to British students to work with colleagues from abroad and learn things from them. Is that deliberately built into your programme, would you say they should be thought about and designed into programmes, or is something that just happens as a by-product of the fact that you have international students?

<Files\\Interviews\\INT017TC TRANSCRIPT>

I think you could try to do that and it would be very artificial. You could have international studies purely filled with UK students and do something that's effective and approved and validated, but I think what we do is far more organic, so by having

students working in groups, working together, and then providing mentoring and guidance to those students, it's really the staff that need to be aware of some of the issues with various cultures nations, and there's no real training for it in the university, I don't know if you can train someone, but fortunately everybody in our team has worked all round the world with just about every nation under the sun, and so everybody has some experience of working with Nigerians, Nordic people., and our reserved nature in the way we deliver education will hold you back and isolate you, so you have to work hard to bring those people into it. So you may be giving a lecture and there'll be the quiet Nordic or Asian student there and it's important that you are conscious of that and draw them in, because they're not going to ask you the questions, they'll come up timidly afterwards and ask, the Asians, but not necessarily the Nordic people, it will come to a crisis point before that. And you've got to be aware of this, and you do it almost without thinking about it.

Reference 3 - 1.92% Coverage

They have difficulties working sometimes with these people, but the understanding they come to afterwards is often good, and we don't deliberately; they like the idea but then they want to bunker when it comes to, if you let them self-select groups it will be groups of mates, and sometimes you'll have half a dozen Turkish students, and if you put the groups together you'll split them out, and actually the Turks last year brought real value to all the groupwork, and so it went from we've got a foreigner here to they're brilliant, they're leading us, what fantastic ideas, and that's what you want, you don't want it being we're carrying them, and that can happen.

Reference 4 - 2.02% Coverage

We do a conference in the final year, and it's one or two days and the students present their paper based on their thesis, and quite often if we've got high numbers of Kuwaitis or Qataris rather than split them up we'll do them on a separate day, so it's almost a Naval day, and our students come to that, and so the presentation is

slightly different, and they feel it's a special day for them, but you've got to get it right. And the argument for having it together is actually based on the coherence of the subjects rather than the fact that they're Qatari or Kuwaiti, but that works very well because it's a completely different feel to their day, they run the day, the welcome is very Middle Eastern.

<Files\\Interviews\\INT019RH TRANSCRIPT> - § 2 references coded [7.31% Coverage]

Reference 1 - 4.54% Coverage

They groupwork. That is a typical example (laughs). You want to get the international student to work with the British student. Instead of appreciating each other's strengths, they possibly appreciate each other's weakness. At the end you will find that international student tends to work with the international student instead of working with the British student. And only the odd ones, not in a bad sense, they will stick with each other. And also the notion of the international student is quite odd, international is quite an odd term because what happens is the dual students. We have a Canadian student with a British passport. It's also about whether they speak the same language – they don't have communication issues. They tend to work easily. I think the language barrier causes trouble for people to communicate.

The groupwork is a clear example. People have worked well, and not well. One of the best examples I can give is last year we had a group of students present their stage one coursework in posters and parliament! In that group we have two international students, one from Canada, one from Portugal and the others are Brits and they don't have the language communication issue, and the two foreigners tend to work very hard to drag the whole group. That is a clear example of it working very well. And then I have lots of Chinese students complain that they don't to work with the British student because they have different study habits. They get up at different times, and they work in different ways, so we are not able to work with them.

So groupwork is a good example to show, there can be good things and there can be bad things.

Reference 2 - 2.77% Coverage

why you have groupwork – you are not trying to set students up to fail, you are trying to get students to understand you are now becoming your own in the world. You will always need somebody else to work with you. And the thing is you always have the group of students who want to be successful. One that is always at the top, and they don't really want to help others. We try to say, 'you can't do things like that in the real world'. Of course you have a reflective perspective during the work. But I don't think any lecturers means bad to the students. They definitely see the value of it and that's the reason they introduce groupwork to assess the students. But a sad thing is you always have the free-rider, you always have the students who really don't want to collaborate. They want their first. And being in both situations before, I just think the bad ones should work a little bit, the good ones should understand 'don't be selfish'. As a lecturer you try to help them achieve your learning outcomes.

Polly

How do you build that intercultural understanding, how do you facilitate that in your programme for all students?

012

One, by taking a holistic approach whereby we don't ring fence the subject of medicine to a clinical science, but rather that it is a part of health, which is all encompassing, so to broaden the horizons of what we seek to learn. But also in the process of doing that, to give the students an opportunity to express their own opinions about what they're learning, it's not just what they learn but it's also how they learn, and their relevance to themselves as an individual and as representatives of the community. When we seek to do that and say what do you think about this and how does that sit with your values, your belief systems, we begin to see that nothing that we do couldn't be done in a didactic way we tell someone, in fact medicine has moved from the stage of talking of compliance to concordance, which means that whatever we do has to be done so much more with the input of the patient or the client. So in order to get to that stage we are building that awareness that this is not something where we force people to do, but where we walk to journey with them. So because of that shift in medicine it has made it so much more easier for us to look at ways to facilitate the expression of individuality and that leads to, for instance we have debates in things like euthanasia, how is it acceptable, and then we begin to see the different belief systems, different religious approaches; to some where this is the one and only life euthanasia might come across quite differently to those who think it is just one of a series of reincarnations. So it leads to beautiful ways of looking at things [smiles], and in the process not only are we

learning more about the topic, but we are gathering the tools to look at anything from multiple angles, it's not something that comes to us naturally, we are born with two eyes and those two eyes have one unique perspective, and almost always we see what we see we believe. But when we begin to understand that others will see the same thing from a different point of view we begin to question our own assumptions, and that is so important [pointing], especially in medicine to question our limitations and assumptions.

Polly

Can you give me some other examples cos I'm fascinated by these? You've given me the overall example whereby you get them to question their value systems about any of the things that you might be talking about in your discipline. But also about having specific debates around things. Are there other examples within your programme you think really demonstrate trying to really draw out that intercultural understanding?

012

I can't think of a specific instance because it's so entwined with what we do, one could be when it comes to organ donation, which to me represents a huge step of recognising the need for others to live whereby you actually sign a part of your body to somebody else, and I'm talking of cadaveric donations, not necessarily live donations here. But it's something that requires us to engage with many concepts such as death, the fact that we are going to die, what happens to our body, what is acceptable and so on, and different people due their belief systems sometimes are led to look at it from different ways; some religions require the whole body to be cremated not buried. So when we take the fact that we are bound by certain belief systems and then we see the need, it is entirely compatible for someone to feel this is

a good thing but I can't do it, and for somebody else to come to recognise yes I see your point, and in other words saying yes it may be fine for you to accept an organ but not to donate one because that is the religious system you belong to. Now if we were not in a position to facilitate that discussion, all this leads to is rumblings that then build barriers, it's okay for you to do this but not that and so on. But when we promote this we begin to understand the beauty of this kind of connection whereby we begin to realise that we can agree to disagree on things and that it doesn't make us enemies of one another. What we turn that to what a medical student will face as a practitioner, often what we see as the most sensible most effective way is not what the patient wants in prioritising their treatment plans and that may lead to frustration, especially when the resources are limited and may lead to how come you want this when everybody else is happy with the other thing. And then to some extent it leads to victim blaming whereby we blame the people for their opinions that are informed by their society connections. There have been so many occasions where I've thumped my fist [enacted] and said what a wonderful thing, this is exactly why this should happen, it happens so often, if I do remember one I'll let you know.

Appendix P. Framework for the development of Critical Global Pedagogies

Question 1: What is the purpose of Higher Education?

Aim: Re-focus attention on the purpose of HE, garner perspectives, and develop shared understanding of institutional interpretation

Optional Engage colleagues in dialogue about impact of world events on the

Approaches: purpose of HE via: discussion forums / workshops / away day activities / webinars

Question 2: To what extent are individuals within the institution aware of their own bias, assumptions, prejudices, understandings of the 'other'?

Aim: Develop staff self-awareness of unconscious narratives about the 'other'; challenge bias, assumptions, prejudices

Optional 'Challenge events' in which colleagues are called to question

Approaches: Western hegemonies and unconscious narratives via: online training / workshops / away day activities

Question 3: What activities and content are already included within the curriculum that contribute explicitly to Critical Global Pedagogies?

Aim: Identify existing examples of effective CGP activities to build on and share

Optional Conduct gap analysis of ways in which Critical Global Pedagogies is

Approaches: already evident in programmes of study – online tool / review or approval process / workshops / away day activities

Question 4: What activities and content can be developed for the curriculum that will contribute explicitly to Critical Global Pedagogies?

Aim: Identify potential Critical Global Pedagogies activities for curricula at programme level, thus giving programme team overview of CGP activities, and how these are scaffolded to support student development

Optional Workshop style curriculum development via: faculty development
Approaches: days / programme team curriculum development / pre-approval curriculum enhancement / new module development

Question 5: To what extent are academic colleagues confident and equipped to deal with potentially sensitive CGP effectively, and to provide transformative learning in the classroom environment?

Aim: Train academics to develop skills that enable effective facilitation of Critical Global Pedagogies. Avoid unintended transfer of ethnocentric privileging.

Optional Develop and rehearse facilitation skills supported by: online learning
Approaches: / workshops / peer review and feedback

Question 6: How does your institutional strategy support and promote Critical Global Pedagogies?

| | |
|----------------------|--|
| Aim: | Demonstrate clear requirement to engage staff and students in CGP, through implementation strategy, metrics of success, and facilitate activity. |
| Optional Approaches: | Include CGP within Education strategy or other appropriate policy documents. Implement practices that require response e.g: Articulation of Critical Global Pedagogies within approval process / programme review |

Appendix Q. Gap analysis tool of internationalisation activity

| Gap Analysis tool: towards transformative international pedagogies | | | Not yet considered | Action Plan | Trialling | Embedded | Good practice | Gap |
|---|--|----------|--------------------|-------------|-----------|----------|---------------|-----|
| Activity 1: Use the gap analysis tool below to identify existing strengths and potential opportunities for development of international and intercultural practice across your programme / Higher Education Institution | | | | | | | | |
| e.g. | curriculum draws on cultural experience | Existing | 1 | 2 | 3 | 4 | 5 | 2 |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 1 | examples/material/resources from a range of cultures is embedded in the curriculum | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 2 | curriculum draws on intercultural experience of students | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 3 | curriculum includes teaching and learning methods from a range of educational cultures | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 4 | students are supported in developing skills to engage in range of teaching and learning methods | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 5 | curriculum invites comment and analysis from a range of perspectives | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 6 | time/space is made for building relationships over a sustained period, and critical / analytical dialogue between cultures | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 7 | curriculum provides opportunities for international collaboration (visiting speakers / joint courses / student collaboration) | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 8 | teaching and learning activities designed to enhance social integration | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 9 | international experience built into curriculum (immersion / Erasmus / field trips / placements / exchanges / hosting – debrief and build on) | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 10 | foreign language courses available | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 11 | marketing targets international as well as local audience (staff and students) | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 12 | pre-entry support mechanisms are promoted and accessible (staff and students) | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |

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| Gap Analysis: towards transformative international pedagogies | | | Not yet considered | Action Plan | Trialling | Embedded | Good practice | Gap |
|---|--|----------|--------------------|-------------|-----------|----------|---------------|-----|
| | | | | | | | | |
| 13 | peer-to-peer models of support are in place (buddying / peer-assisted-learning / mixed year learning sets) | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 14 | social activity programme and intercultural opportunities are developed and promoted (cultural cafe, NUS led events / clubs / societies) | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 15 | development and professional support (ESOL, religious, international) are promoted and accessible | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 16 | international research collaboration takes places | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 17 | Reading list includes authors from wide range of countries offering nuanced perspectives | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 18 | | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 19 | | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |
| 20 | | Existing | 1 | 2 | 3 | 4 | 5 | |
| | | Target | 1 | 2 | 3 | 4 | 5 | |

Activity 2: Consider the two learning outcomes below. How do they differ? What do they tell you about the programme?

By the end of this module you will be able to:

- Example 1: Identify the corporate management styles prevalent in a range of cultures
- Example 2: Critically appraise how socio-cultural factors influence differing corporate management styles

Activity 3: Having identified existing strengths in your programmes / institutions, and where there are gaps for further development, start to design ways of enhancing international and intercultural practice. This may be:

- A strategy at institutional / faculty / departmental level
- Educational Development plan for a given team
- Team Away Day activities on the theme of internationalisation
- Ways of creating intercultural engagement on campus
- Adaptations to pedagogic approaches within your practice
- Specific activities you can employ within your discipline

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Appendix R. Examples of critical global content within the curriculum

Critical Global Pedagogies are defined as the, ‘use of resources, disciplinary learning and pedagogic approaches to challenge accepted norms, one’s own assumptions and biases, and to develop a better understanding of oneself and the lenses through which we view the world . . . a space in which learners can develop an intelligent and empathetic response to and engagement with ‘the other’ through disciplinary encounter.’ (Magne, awaiting publication)

Whilst facilitation of potentially disruptive learning requires careful planning and expert facilitation, lessons learned from other generic agendas such as employability and academic writing suggest Critical Global Pedagogies are most likely to be transformative if they are contextualised within the discipline (Butler, 2013; Ruge & McCormack, 2017). Small changes to individual curricula can make incremental change, but the need for Critical Global Pedagogies and the ability of students to develop an intelligent reading of the world and empathetic responses to those who they encounter (Nussbaum, 1997; 2002) is too important to be left to a few enthusiasts: it is most likely to be successful if threaded throughout curricula.

Examples from a number of disciplines are given below as a springboard for ideas and further discussion within your team.

Discipline: Fashion Design

Activity: Student project and presentations investigating the values underpinning industry approaches: one which destroys unsold ‘high-end’ market products as compared with the re-fashioning industry. Lessons that can be learned from each other.

Discipline: BioSciences

Activity: Essay focusing on the factors of crop determination including: genetic attributes of the crop; soil and environmental conditions; and impact of crop choice and farming methods on local community.

Discipline: Medicine

Activity: Panel of expert patients and medical staff discuss patient choice, individual autonomy and familial decision making with students. Focusing particularly on the values that underpin these approaches and related impact on medical teams, patients and immediate relatives.

Discipline: Law

Activity: Investigation of cases that consider property ownership and land guardianship and ways in which they have been represented and argued in court.

Discipline: Mathematics

Activity: Write joint research proposal agreeing terms and conditions of partners taking into account the research collaboration protocols and expectations of the multiple parties.

Discipline: English literature

Activity: Deep reading of three key texts and related biographical accounts of the authors. Followed by identification and discussion of ways in which authors known encounters with 'the other' have influenced their writing.

Discipline: British history

Activity: Case study and development of exhibition focusing on the influence of immigration on the British working classes.

Discipline: Computer programming for game design

Activity: Development of game design annotated scrapbook indicating adaptations of game for different cultural markets.

Discipline: Geology

Activity: Investigation into practical applications of geology related profit-making enterprises on a macro or micro scale

Discipline: Social work

Activity: Reflection on practice: the role of the extended family from an identified social or cultural group and its implications for social work practice in the UK

Critical Global Pedagogies focus not only on the content of your discipline, but the ways in which it is delivered. Where appropriate you may decide to provide new experiences of learning through the use of a range of activities. These might include: outdoor learning; issue-based learning; shoes off; dialogic approaches; problem-based learning; service based learning; silent discussion; reflection or meditation. For an insight to some of these see (Peterson & Warwick, 2015)

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